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INFALLIBILITY OF THE CHURCH.

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WHEN under the guidance of Zuinglius, Luther, Henry VIII or Elizabeth, Calvin, and others, the various denominations of Protestants broke off from the Catholic church, they every where endeavored to palliate or excuse their scission, by charging her with error, superstition and idolatry. These charges implied, as a matter of course, that the Catholic church was and is by no means infallible in her faith and doctrine. This too they readily admitted; they even branded as tyrannical, whatever savored of church authority. But they were very careful to make an exception in favor of the *reformed* churches. Hence, the leaders of the reformation soon arrogated to themselves a power and right of judging and deciding—while they denied it to the church of the martyrs, the Fathers, and the saints of all ages.* Such was their sincerity and consistency.

The system adopted by the first reformers, has, with some modification, passed to their descendants. In spite of their endless divisions and changes of doctrine, they boldly assume in practice the prerogative of infallibility; while according to them, the Roman Catholic church has no claim to it whatever, notwithstanding all the splendid signs which she possesses of the divine protection upon her. In order to maintain this theory, every effort is made, every appeal to credulity or prejudice is resorted to, and every expedient used, which the spirit of cavil and false subtilty can suggest.

A fresh instance of this melancholy fact has been lately presented to the public, in an editorial article of the *New York Churchman*. Although, absolutely speaking, that article has a certain length, it would be very difficult to find any where else, in so small a compass, a greater number of inaccuracies and unsound views.

* Witness the confessions of faith drawn up for the various Protestant churches, their consistorial acts, synodical decrees and enactments, the thirty-nine articles, etc.

In attempting to pass some strictures upon them, we utterly despair of being able to do them full justice. Still, we shall undertake the task; not with a view to wound the feelings of our brother editor, but to refute his many erroneous principles. If he chance to be displeased, the fault will not be ours; *sibi ipsi imputet.* He cannot expect that, while he is writing every thing he pleases for "the reformed churches," and against the Roman and only Catholic church, we should gaze at him in respectful silence, and be like those animals mentioned by the prophet, "dumb dogs not able to bark."*

Moreover, we do not write for him alone, but for the public at large. The question of the infallibility of the church is one in which all Christians are vitally concerned. It is one of paramount interest and comfort to Catholics, whom it renders unshaken in their faith; and it is, perhaps, of still greater importance to Protestants, whom it ought to make sensible of the sad, the very sad position which they occupy, if not with regard to the affairs of this life, at least in relation to those of eternity. It is with the intention of contributing, if possible, to these desirable results, that we enter upon a controversial review of the *Churchman's* article, on the subject of infallibility.

His introductory remarks are such, as to show that he does not seize the import of the very word *infallibility.* This word plainly means, and is very naturally understood to mean, the privilege of never falling into error, nay, of not being liable ever to fall into error, in reference to those matters which are within its proper sphere. Such is the privilege which Catholics maintain to have been granted by Christ to his church, in regard to religious doctrines and things appertaining to salvation.—Besides, in speaking of the church, either the society of the faithful at large is intended to be signified, as in these words of St. Paul, "I persecuted the church of God;"† or the body of its pastors in particular, as when Christ says: "If he [thy brother] will not hear them, tell the church,"* etc., whence there are two sorts of church infallibility, inseparably connected with each other; the one which may be called *passive,* and the other, *active* infallibility. The one by which the entire body of the church, pastors and people, cannot err in their belief, in virtue of this divine promise, that "the gates of hell," although they may fight against the church, "shall not prevail against it:"† which would not be true, if it could fall into error. The other by which the body of the pastors cannot err in their teaching, because Christ has also promised to be with them "all days, even to the consummation of the world;"‡ which likewise would fail to be true, if they could at any time teach erroneous doctrines.

Such, however, is not the view which the *New York Churchman* has taken of the subject. According to him

"Christ is infallible as he is God; for God is truth and cannot err. The church is infallible only, as she is kept in the truth which Christ has revealed. Christ is infallible by necessity of nature; the Church is infallible while she abides in the faith and follows the guidance of the Spirit."

It is plain from this passage, 1. that the Churchman admits no other than passive infallibility: "The church," says he, "is infallible only, as *she is* kept in the truth which Christ has revealed."—Whence it follows that, rejecting or discarding, as he does, all active infallibility, he is of opinion that the entire body of the church cannot err in their belief, although the body of the pastors may deceive them in their teaching; which amounts to saying that there is in the church an effect without a cause, and an essential end obtained, without an adequate means for its attainment. Whatever may be thought, in other quarters, of this curious view of church infallibility, we see in it nothing

* Isa. lvi, 10. † Gal. i, 13.

* Matth. xviii, 17. † Matth. xvi, 18. ‡ Matth. xxviii, 20.

more than an incoherent system, altogether unworthy the wisdom of Christ.

And the *Churchman* cannot extricate himself from this false position, by saying that it is Christ himself who keeps the church in the faith. Undoubtedly. But this is not the question between him and ourselves, between Protestants and Catholics. The question is, whether Christ, in order to produce this admirable effect in his church, makes use only of his divine word and immediate intervention, or produces it through the agency and teaching of his ministers. We say that he has adopted and ordained the latter of these two methods; we have his unconditional word for it, as well as the express asseveration of his apostles: "He that heareth you," says he, "heareth me; and he that despiseth you, despiseth me."*—"This is," says St. Paul, "the word of faith which we preach. . . . . Faith then cometh by hearing, and hearing by the word of Christ."†—"He that knoweth God, heareth us; he that is not of God, heareth us not; by this we know the spirit of truth, and the spirit of error."‡ Above all, lest any one should be tempted to believe that this high prerogative was confined to the persons of the apostles, we have for the repelling of any such temptation, the divine testimony already quoted: "Go, ye, and teach all nations, ... and, behold, I am with you all days, even to the consummation of the world."§

But, 2. not only is the *Churchman* unwilling to admit an active infallibility in the church; he does not even admit the passive infallibility. All he dares to assert on this subject, is that the church remains infallible, "while she abides in the faith and follows the guidance of the Spirit;" so that infallibility is now reduced to a conditional and precarious possession of divine truth. In this sense, there is no man, no private individual, not even the greatest impostor and heresiarch, whom we may not, for a time, call infallible; because that man or even impostor may have possessed the divine truth, and followed the guidance of the Spirit, at a certain period of his life. Satan himself, the very father of lies, could in the same sense have been called infallible, the instant before he receded from the truth in which he had been created! If this be not a strange subversion of the laws of language, and of the natural meaning of words, we are yet to learn what may be considered such.

Another extraordinary feature of the *Churchman's* opinion, is the idea which he entertains of the constituent principle of infallibility. Formerly it was believed that infallibility had been granted by Almighty God to the pastors of his church, to be the exterior means and sure ground of truth. But now, thanks to our opponent's theory, it is not so. Infallibility, instead of being that sure foundation upon which the edifice of Christian faith is built, must itself be produced and supported by adherence to the faith! Before, we had an effect assigned without a cause; here we have something not less wonderful, namely, the effect assigned for the cause, and the cause for the effect.

It is not, however, without forcible reasons, those of party interest and prepossession, that Protestants in general, and the *Churchman* with them, have become involved in so many perplexities. They are fully aware that, if they admitted an active and uninterrupted infallibility in the church, as obviously implied in the promises of Christ, it would be a death-blow to their boasted reformation. It would be acknowledging that the Lutheran, Calvinian, Anglican, and other *reformed* doctrines, were not less justly and unerringly condemned by the body of pastors in the sixteenth century, than were formerly the Arian, Pelagian, Eutychian and Nestorian tenets, by the church of the fourth and fifth centuries.

This is a hard saying for our separated brethren, and which of them "can hear

* Luke x, 16. † Rom. x, 8, 17.
‡ 1 John iv, 6. § Matth. xxviii, 20.

it?"* Undoubtedly, it is far easier to reject it at once, and to maintain, with great apparent zeal for God's glory, that, since infallibility naturally belongs to him alone, it should not be admitted to exist any where else.—Men, not merely of "little faith,"† but of no faith at all, except in their own fanciful ideas, and whose eye is evil, because their Lord is good!‡ Inconsiderate reasoners, who presume to measure the infinite power and liberality of God according to their own contracted views! As if the Almighty could not, for the salvation of his people, confer on the body of pastors and teachers given by himself to his church, an infallibility in teaching, which even natural light and experience, independently of revelation, so plainly prove to be necessary for the certainty, unity and inviolability of faith;§ or, as if he could not grant such a privilege, without injuring his own supreme and eternal infallibility! Unless it be admitted that he certainly can do this, how will it be possible to account for many other facts and concessions of a similar nature, which are to be met with every where in the sacred Scriptures? Thus, it is certain that it naturally belongs to God alone to be "the immortal king of ages;"‖ yet, we learn from the blessed apostles St. Paul and St. John, and from Christ himself, that the saints in heaven "shall reign with him for ever and ever."¶—Thus, likewise, we read that "the Father hath committed all judgment to the Son;"** and that "there is one lawgiver and judge, who is able to destroy and to deliver:"†† still, "in the regeneration, when the Son of man shall sit on the seat of his majesty, the apostles also shall sit on twelve seats judging the twelve tribes of Israel."‡‡ We have never heard that Protestants found any difficulty in the communication of these high prerogatives made by a merciful God to his creatures; why should they find any more in the communication of that other privilege which we call infallibility?

It is, however, certain, that, without any reason assigned by them, they choose to find much more difficulty in this case. Nay, the *Churchman* appears to be afraid of acknowledging this infallibility even in our divine Saviour himself, as to his humanity. He contents himself with saying: "Christ is infallible as he is God; for God is truth and cannot err." Wonderful discovery indeed! But is not Christ infallible also as man? Did he not speak of himself as man, when he said to his disciples: "I am the way, and the truth, and the life. No man cometh to the Father but by me."* Is it not the same Man-God whom St. John mentions in his Gospel, as being "full of grace and truth;"† and in his Apocalypse, as being called "Faithful and True?"‡ We are inclined to suspect, from the phraseology of the *Churchman*, that in regard to the infallibility of HIM who so often styled himself THE SON OF MAN, he holds precisely the same erroneous idea that the scribes and pharisees of old entertained about his power of forgiving sins. For, "they said within themselves: who can forgive sins but God alone?"§ Now, in what manner did our Saviour answer them? To their disappointment and confusion, he proved by a splendid miracle, "that the Son of man hath power on earth to forgive sins. . . . . And the multitude seeing feared, and glorified God, who had given such power to men."‖ The just application of this to the present question must appear obvious to every one. The two cases are perfectly parallel, and, without doubt, the privilege of teaching religious doctrines with unerring certainty, is not greater than the power of forgiving offences committed against the infinite majesty of God.

* John vi, 61.
† Matt. xiv, 31.
‡ Matt. xx, 15.
§ Ephes. iv, 11, 14.
‖ 1 Tim. i, 17.
¶ 2 Tim. ii, 12; Apoc. xxii, 5; Matt. xxv, 34.
** John v, 22.
†† James iv, 22.
‡‡ Matt. xix, 28.

* John xiv, 6.
† John i, 14.
‡ Apoc. xix, 11.
§ Matt. ix, 3; Luke v, 21.
‖ See the whole narrative of this interesting fact in St. Matthew, ch. 9, and St. Luke, ch. 5.

Let us now consider how the *Churchman* applies his principles, 1. to the Reformed, and 2. to the Roman church. From the curious premises which he has already laid down, our readers may naturally look for curious conclusions; and in this they will not be disappointed. The *Churchman* speaks thus:

"It is our comfort to be firmly assured that the Reformed church is infallible in the faith; that is, that she is mercifully kept by the Holy Spirit in all the truth which CHRIST revealed. The grounds of our assurance are 1. that she derives from the apostles, and has never left the faith which they received from CHRIST himself, and delivered to their successors: 2. that she holds as her foundation, and prescribes to be used on every occasion of public worship, the same symbols which are now held, and from time immemorial, have been held in all Catholic churches: 3. that she justifies all her doctrines by the Holy Scriptures, which are the records of the church, while the gift of immediate inspiration was continued in it. On these and kindred grounds, we believe that she is a partaker of the promise which CHRIST made to the Catholic or Universal Church, that the gates of hell shall not prevail against her."

The sequel will show, by positive evidence, how groundless and how remote from the truth are these allegations of the *Churchman*. For the present, it will be enough to show how utterly devoid of proof they are, and how far their author, in making them, must have relied upon the credulity of his readers.

It is very well to boast of one's comfort and assurance, in holding a certain set of opinions; but it would be still better to explain the reasons, and prove the solidity of the ground, upon which they are founded. For, there is a comfort arising from the possession of truth, and there is a comfort produced by the illusions of imagination and self-love. There is an assurance which is the effect of reasonable and excellent motives of belief, and there is an assurance which has no other cause than ignorance of the true state of things, or the prejudices of birth and education. It was the duty of the *Churchman*, no less than the interest of his cause, to make it manifest, if he could, that "the reformed church" justly claims the former species of assurance and comfort. Instead of doing this, he takes for granted the very points at issue, and triumphantly concludes that the reformed church is "infallible in the faith, and a partaker of the promise of Christ!" If the subject were less serious than it is, we would be tempted to smile at this new kind of logic.

In effect, Catholics repeatedly ask their opponents to explain, 1. how it is possible for the reformed church, which came into existence full fifteen hundred years after the apostles, to make good her claim to apostolic faith and doctrine; and they receive for all answer, (even without the least attempt to substantiate this answer,) "that she derives from the apostles, and has never left the faith which they received from Christ himself, and delivered to their successors!"

A second difficulty to be solved is, whether Protestants (Episcopalians and others), should not be suspected of having lost, as to the genuine meaning, the symbols always held and used by the Christian society, from the very fact of their having introduced in relation to doctrine, sacraments and worship, so many novel ideas which were at variance with those universally admitted in the church at the time of their appearance. In answer to this difficulty, we are gravely told by the *New York Churchman*, (as usual without any proof;) "that the reformed church holds as her foundation, and prescribes to be used on every occasion of public worship, the same symbols which are now held, and from time immemorial, have been held in all Catholic churches!"

3. Whilst a variety of facts, which we shall adduce in the sequel, concur in proving that the Protestant societies do admit, sometimes contrary to truth, and sometimes contrary to their fundamental principle, many things that are by no means contained in the Scripture, the *Churchman* assures us, and we must take

his word for it, "that the reformed church justifies all her doctrines by the holy Scriptures!"

Are not all these, so many gratuitous assumptions, and a constant begging of the question, which takes for granted exactly what is to be proved?

But, perhaps, we shall find more satisfactory evidence in the sequel of our opponent's remarks. Not so. The *Churchman* is too cautious, to attempt giving us what he cannot give, and too astute not to try, the best way he can, to throw off the difficulty. This he does admirably well in his next paragraph.

"Stronger grounds of assurance, we apprehend, are not given to mankind. If they are false, let their falsehood be shown. If this Church has ever departed from the faith, tell us when and where. If she has built or professed to build on private interpretation of Scripture, show us the dogma which she has rested, or the place in which she has professed to rest on Scripture privately interpreted: or if on the other hand, you say that her traditionary faith, that which she has received from the ancient church, and expresses in the ancient symbols, is false or contrary to the teaching of our Lord and his Apostles, show us the passage in Scripture which it contradicts. If you can do none of these things, then you must confess that this Church is still kept in the faith of CHRIST, and is infallible in that faith. Christ's ministers in her may proclaim this faith with all authority, assured that it is the truth of GOD."

This is the most extraordinary specimen of affected confidence, that we ever met with. Catholics are perfectly consistent, when they bid defiance to every opponent of their church, as the *Churchman* does to them: for, priority of possession and antiquity of existence being evidently theirs, they have only to stand firm on their own ground, and may well challenge all their adversaries to drive them from it. But, when those who bear on their very foreheads the indelible marks of a novel religious society, fancy themselves in the same situation and attempt to use the same arguments, it is perfectly unintelligible.

Suppose a man would present himself, and say: "I maintain that there are inhabitants of the moon, with qualities, inclinations and senses different from ours. Prove to me the contrary; prove that I am mistaken. You cannot prove it; then you must acknowledge that my assertion is true." Should any one say this, it would be a *fac-simile* of the *Churchman's* mode of reasoning; with this difference, however, that the latter is by far the more wrong of the two. In fact, the man who would thus ridiculously argue about the moon, would advance nothing impossible, nor make himself certainly chargeable with error; whereas the position taken by the *Churchman* clearly implies the one, and, as it can be easily shown, is not free from the other. *Ad superabundantiam juris,* we will prove both at the same time, and show that never was a more groundless confidence than that assumed by the champion of the reformed church.

I. At the time when the reformation made its first appearance in the world, the true church and apostolic doctrine already existed somewhere, as the *Churchman* admits. But the reformation established societies and admitted doctrines at variance with any thing then existing. Therefore the reformed church is neither the true church, nor the depositary of the apostolic doctrine, but "departed from the faith" at the very time and place of its formation.

II. From the rise of Protestantism down to the present time, the reformed church has been divided and subdivided into a multitude of sects and parties holding, on various points, not only different, but even opposite and contradictory doctrines. Now, infallibility and truth cannot be found in opposite and contradictory doctrines. Therefore, the reformed church can lay no claim whatever to truth and infallibility.

III. The argument holds good, although by *the reformed church* our opponents should understand no other than that of the Episcopalians; for, the Episcopalian church itself is split into various parties

adhering to various doctrines. There is the Low-church and the High-church, and the Puseyite party. There are the Episcopalians of England, and the Episcopalians of America; that is, there are those who acknowledge a king or queen for the head of the church, and others who do not. There are those who admit the Thirty-nine articles, and others who do not. Even speaking of American Episcopalians alone, there are those who admit the divine right of episcopacy, baptismal regeneration, etc., and others who do not. In the midst of this confusion, where shall we find the sure possession of truth and infallibility, even that very strange sort of infallibility defined by the Churchman?

He will scarcely have recourse here, to the distinction between essentials and non-essentials of religion: for besides the opposition of this new system alike to reason and to faith, it would avail him nothing. For, what can be more essential, e. g., than to be fully acquainted with the constitution and government which Christ gave to his church, and to know with certainty those whom we ought to hear and obey, under the penalty of being enemies of Christ,* heathens and publicans?† The difficulty which has been just started, remains therefore in its full force.

IV. To these general considerations may be added many others of a more particular kind, and equally worthy of our opponent's notice. He himself has challenged his adversaries, to show him "the dogma which the reformed church has rested on private interpretation of Scripture." We readily accept the challenge, and we will point out, not only "the dogma," but several dogmas thus founded by the boasted reformation on the private and most wrongful interpretation of Scripture. Without mentioning the denial of free-will, the rejection of good works, rigid predestination and its horrid consequence, the making God the author of sin; without mentioning those and other like tenets of Luther and Calvin, the two chief founders of *the reformed churches*, let us confine ourselves to the Church of England, and her glorious and immediate offspring, the Episcopal church in America.

As to the church in England, the *Churchman* has to explain upon *what texts of Scripture as interpreted by ancient tradition*, she rests these two, for instance, among the Thirty-nine Articles: the 11th which declares "the doctrine that we are justified by faith only, to be a most wholesome doctrine, and very full of consolation;" and the 37th, which acknowledges the king (or queen) of England, to be in his or her dominions, the head of the ecclesiastical as well as civil government. Let only these two points be proved from Scripture, and from tradition as the interpreter of Scripture; he who will do it, will certainly gain the credit of being the most extraordinary man that ever lived.

If we come nearer home, and take a view of the tenets adopted by Episcopalians in America, whether these tenets are peculiar to them or not, there are several which will give the *Churchman* no little uneasiness, when we ask him to prove them also from Scripture, as interpreted by tradition. Such are their doctrines about the unity and catholicity of the church, their system about essentials and non-essentials in religion, their belief of a conditional meaning in the promises of Christ, etc. But, as we intend to treat those matters in another place, and do not wish to give our opponent too much trouble at once, we shall be satisfied for the present, if he will show us by the traditionary interpretation of Scripture, that tradition itself is to be admitted only as an interpreter of, and as an introduction to the inspired writings, but by no means as containing itself revealed truths to be believed by divine faith, which are not already contained in the Scripture. This is a favorite dogma of his, as appears from nearly the whole context of his paper. Hence, after the bold challenge he has given, he is less at liberty than

* Luke x, 16. † Matth. xviii, 17.

ever to shrink from the task of vindicating a doctrine which he seems to cherish above every other. In the mean time, and whilst he is preparing his original authorities, we shall produce our own proofs in support of the Catholic view of the subject.

This view consists not only in admitting the holy Scripture, and tradition as interpreter of Scripture, but in receiving likewise tradition as a repository of sacred and revealed truths, to be equally believed with those contained in Scripture. Our reasons for this admission consist chiefly of two sorts or classes of testimony, whose authority the Churchman cannot consistently reject.

The first class comprises the following Scriptural texts: 1. "I praise you, brethren, that in all things you are mindful of me, and keep my ordinances *as I delivered them to you.*" St. Paul says this *in his first epistle* to the Corinthians; (xi, 2.) consequently he speaks of ordinances which he had delivered to them by word of mouth.

2. "Therefore, brethren, stand fast; and hold the traditions which you have learned, *whether by word, or by our epistle.*" (2 Thess. ii, 14.) Words as plain as these scarcely need any comment.

3. "The things *which thou hast heard from me before many witnesses*, the same commend to faithful men, who shall be fit to teach others also." (2 Tim. ii, 2.) St. Paul, as we see in this passage, had taught several things to his disciple, not by writing, but by word of mouth, and he strictly recommends unto him to make use of the same method for the instruction of others. This is exactly what Catholics understand by tradition; and thus is their admission of it, not only as an interpreter, but also as a distinct and secure repository of revealed and apostolic truth, founded on many passages of the inspired volume.

The second class of testimonies we have to adduce, embraces those of the ancient Fathers as interpreters of Scripture, and unquestionable witnesses of its real meaning as admitted by the church in their time.

The following are the words of St. Basil: "Among the points of belief and practice held in the church, some were delivered in writing, while others were received in mystery from the tradition of the apostles; and both have an equal efficacy and strength for the promotion of piety."* Again: "This I believe to be an apostolical ordinance, to adhere also faithfully to unwritten traditions. *I praise you,* says St. Paul, *that you remember all my precepts, and keep the traditions as I delivered them to you.* And, *hold the traditions which you have received, whether by word or by writing.*†

Tertullian, speaking of certain rites and practices of the Christian religion, says: "About these and other usages, if you ask for the authority of the Scripture, you will find none. They derive their origin from tradition, have been confirmed by practice, and observed by faith."‡

Origen: "As often as heretics produce the canonical Scripture, in which every Christian agrees and believes, they seem to say: *Lo, with us is the word of truth.* But to them we ought not to give credit, nor depart from the first ecclesiastical tradition, nor believe otherwise than the succeeding churches of God have delivered to us."§

St. Epiphanius: "We must look also to tradition; for all things cannot be learned from the Scriptures. For which reason, the holy apostles committed some doctrines to writing, others to tradition; as St. Paul himself declares, saying: *as I delivered to you;* and in another place: *so I teach, and so I delivered to the churches.*‖

St. John Chrysostom: "Not by his epistles only, but by word of mouth, Paul delived to his disciple, (Timothy,) what he would have him do. This he shows in many places—but particularly on this

* De Spiritu Sancto, c. 27. † Ibid. c. 29.
‡ De corona militis, c. 4.
§ Tractat. 29 in S. Matth., circa finem.
‖ Hæresi 61.

occasion, saying: *Hold the form of sound words which thou hast heard from me.*"* The same holy doctor commenting on this text of the Epistle to the Thessalonians; *brethren, stand fast, and hold the traditions, etc.*, has the following passage, than which nothing can be more to our purpose: "Hence, it is plain that all things were not delivered in writing, but many without writing; yet the latter are to be believed no less than the former. Wherefore, let us receive also the traditions of the church. It is tradition, seek nothing more."†

St. Augustin teaches us the same in these words: "There are many things which all the church holds, and for this reason are justly believed to have been ordained by the apostles, although they are not found in writing."‡

In short, to omit several others, St. John Damascene is as explicit as any of the preceding Fathers. "Very many things," says he, "were delivered by the apostles without writing. This we know from St. Paul, who writes: *Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle.*"§

Many and most important are the consequences to be adduced from this doctrine, and from the mass of evidence by which it is supported.

The *Churchman* admits that the holy Scriptures ought to be read and interpreted under the guidance of tradition, and consequently of its unexceptionable witnesses, the ancient Fathers of the church. Now, the holy Scriptures as interpreted by the ancient Fathers of the church, expressly teach us that tradition, together with the Scripture, is a safe repository of revealed truths and religious practices, equally to be admitted with those contained in the Scripture itself. Therefore, tradition is not a mere interpreter of the sacred volume, but it is also, like it, a code of divine truths and a rule of divine faith. Therefore, not to admit tradition as such, is to depart from the faith, even in a point on which the decision of many other points depends. Consequently, both the Churchman and all his party, the professed enemies of tradition in this respect, instead of following Scripture as interpreted by tradition, as they so often pretend to do, contradict both tradition and Scripture.

What is more, they contradict themselves, in as much as they admit with us many things not contained at all in the holy Scriptures; e. g. the validity of infant-baptism, also the validity of baptism conferred by heretics with the proper matter and form, the *obligation* of keeping the Sunday instead of the Sabbath, the non-obligation of abstaining from blood and things strangled, notwithstanding the decree of the apostles in the Council of Jerusalem,* etc. These and many other things are known only from tradition, without any testimony of Scripture; nor will the reformed church ever be, any more than it has been so far, able to prove them otherwise.

Here, then, we have to notice another very striking defect in the *Churchman's* theory. In the preceding paragraph, it was confidently stated by him, that "the reformed church justifies all her doctrines by the holy Scriptures." Let him come forward, therefore, and justify by the Scriptures each of the four points which we have just mentioned. Above all, let him justify from the same source, his belief in the inspiration and canon of the Bible; in other words, let him prove *from Scripture*, 1. that not only there is a divinely inspired Scripture, but that such and such books which he admits to be authentic parts of it, were really written under "immediate inspiration;" 2. that, in particular, there are four inspired Gospels, neither more nor less; and 3. to reduce the question to a still narrower compass, that St. Mark and St. Luke, neither

* Homil. 11 in Epist 2am ad Tim.
† Homil. iv in Epist. 2am ad Thess.
‡ De Baptismo, l. v, c. 23.
§ De Fide Orthod. l. xvii, c. 4.

* Acts xv, 28, 29.

of whom was numbered among the apostles, were inspired writers, any more than St. Clement, St. Ignatius and St. Polycarp, who were, as well as St. Mark and St. Luke, the immediate disciples of the apostles. We expect from the *Churchman* a splendid rejoinder to these various queries, which he has himself provoked.

When the same question about the inspiration and canon of Scripture is put to Catholics, they answer it most easily and satisfactorily. As, for the reasons already assigned, they admit, on the one hand, tradition not only as an interpreter of Scripture, but also as a distinct repository of revealed truths; and, on the other, the unerring and authoritative teaching of the pastors of the church: they have, in order to solve the above-mentioned question, merely to produce the testimony of ancient tradition, and the doctrinal definitions of their chief pastors and councils.

The case is entirely different with our reformed brethren. As they admit no other rule of divine faith than the Scripture, or, at most, Scripture interpreted by tradition; they must prove from that source only, their canon of sacred books. But it is utterly impossible for them to do this. They cannot prove it from the Scripture itself, because it is not there; and a proof of this kind would, moreover, be a mere begging of the question. Nor can they appeal to tradition as interpreter of Scripture, because tradition cannot interpret in the Scripture, what is no where to be found in the Scripture. Hence, the boasted rule and only ground of "the reformed churches," fails them at the very outset, and the whole fabric of Protestantism turns out to have been built only in the air.

But, do they not possess another kind of evidence, and does not the *Churchman*, in their name, claim as a proof of the canonicity of the books of Scripture, "the unbroken testimony of the church Catholic?" This he does, it is true, in the sequel of his article; but it is equally true that it turns to his own condemnation.

1. This forced appeal of his to the testimony of the church, makes it manifest that, contrary to his assertion, neither he, nor his party, nor the reformed churches at large, "can justify all their doctrines by the holy Scriptures." Here is a doctrine and a doctrinal belief, (the inspiration and canonicity of the books which their Bible contains,) in support of which they cannot adduce a passage, nor a word, nor a syllable from Scripture.

2. An appeal by any member of the reformed church to "the unbroken testimony of the church Catholic," is an inconsistency which we are unable to comprehend. We most willingly leave it to the greater ingenuity of the *New York Churchman*, to reconcile it with the fundamental principle of the reformation, according to which no religious belief nor dogma can be drawn from any source, except from the written word of God.

3. To say, as he does in one of his next paragraphs, that in reality he considers the testimony of the church no otherwise than *moral certainty;* then it is plain, and is even equivalently confessed by the *Churchman*, that he and his reformed brethren cannot make an act *of divine faith* on the canonicity of the Bible in general, or on any portion of it in particular. This is what we chiefly intended to prove.

Thus their system falls to pieces on every side, and instead of possessing those various grounds of assurance which they so liberally claim, they possess none at all; they fail in the very foundation. Far from having infallibility, they have not so much as a precarious and transient possession of the truth. The Scripture itself, by which they vainly promised to justify all their doctrines, eludes their grasp, and vanishes from them like a shadow. Their *comfort* is the comfort of fanciful illusion, and their *assurance* is no other than that of being involved, by their own principles, in an abyss of insuperable difficulties.

We shall pursue this subject still further in our next number.

For the U. S. Catholic Magazine.

SILENCE.

Ere yet Creation was, reigned over all
  Silence unbroken in the mighty heav'n;—
God speaks, and even as the accents fall,
  Springs Time to birth, and earth to man is giv'n.

In deepest silence of the midnight hour
  The Word Incarnate came to ransom man;
For thirty years earth heard not of his power,—
  He dwelt in silence ere His work began.

The Comforter descended on the host
  Of Christ's disciples bowed in silent prayer;
He showers His graces on our spirits most,
  When silence reigneth round us every where.

The greatest saints in humble silence dwelt,
  Lest they might err in words, though e'er so few,
And their hushed souls God's choicest blessings felt,
  As flowers that silent drink His heaven-sent dew.

Within the sanctuary's hush profound,
  Our Saviour-God e'en now in silence dwells,
Around His resting-place breaks no rude sound,—
  Of love and peace that holy silence tells.

A stilly light is o'er the temple flung,
  Whose sacred floor by noiseless steps is trod,
Where the pale, silvery, quenchless lamp is hung,
  And the adoring soul knows thus her God.

V. S.

For the U. S. Catholic Magazine.

NOTICE OF FATHERS DU POISSON AND SOUEL, S. J., 1729.* FATHER SENAT, S. J., 1736.*

SOON after the founding of a French colony at the mouth of the Mississippi, a Jesuit Father was there engaged in his missionary labors; but as he was hampered and restricted by orders from the Bishop of Quebec, who claimed it as a part of his diocess, the Father was recalled. As the colony increased, the want of religious became too apparent not to excite the attention even of the mercantile company who governed that colony; and accordingly, in 1726, the Mississippi company entered into arrangements with the Jesuits, Capucins and Ursulines. To each a tract of land at New Orleans was to be given, and they were to be carried out at the company's expense. The land was given, as

* Lettres Edif. et Curieuses; Charlevoix, p. 468. Gayarre, Hist. de la Louisiane, i, p. 229.

agreed, to the Jesuits, and held by them till their suppression.* In the division of labor, the Indian missions were assigned to the Jesuits, the whites to the Capucins. The superior of each was to reside at New Orleans, but the superior of the Jesuits was not to perform any ecclesiastical functions in the city, except with the consent of the Capucin provincial.

Several Fathers came out in the following year, among them the two whose names are mentioned above. F. Du Poisson and F. Souel came out together, and as soon as they had rested, set off for their respective stations, as the accommodations of the superior were limited and new Fathers were daily expected.

Boats were ready to bear them to the Illinois in charge of a lay brother, and they embarked on the 25th of May, 1727, accompanied by F. Dumas.

The season was bad, and after meeting with an accident which endangered F. Souel, they sent back for a larger boat, when they again embarked and toiled their way up the mighty river of the west at the rate of eighteen miles a day, (the greatest distance they could accomplish,) amid the rafts and snags and through clouds of musquitoes. They encamped each night on the shore, if they could find ground hard enough to cabin on: the heat was intense, but the multitude of musquitoes rendered it necessary that they should sleep wrapped up in clothes, in perfect "tombs," as F. Du Poisson calls them. The heat, the failure of provisions, and the dangers of the boat were nothing to the cruel persecutions of the musquitoes. Thus they sailed up the river or rather sea, for it had inundated its banks, pushing forward amid woods and rafts, and over shallows of mud and brushwood. Its thousand dangers, with his impressions of the voyage, F. Du Poisson has left us in a letter which he wrote shortly after. When they arrived at the Tonicas, a tribe below the Natchez, among whom F. Davion had spent some years, they landed, and F. Dumas said mass in the cabin of the chief: and the eagerness with which the French there availed themselves of this opportunity to aproach the tribunal of penance and receive the bread of angels, was a full recompense to the Fathers for all the troubles of the voyage. How sweet indeed to break the bread of life to the hungry in the desert!

They reached Natchez on the 13th of June and remained there to the 17th, when F. Du Poisson and F. Dumas embarked in a boat for the Yazoos, and arrived there in safety on the 23d. Father Souel arrived there two days later: he had not been less exposed than the others, and had been dangerously ill from the time he left Natchez, but he was now recovering. The Yazoos was the station to which he had been sent, and as he seemed now nearly well, FF. Du Poisson and Dumas left on the 26th for their post on the Arkansas. They reached this post on the 7th of July. The nation of Indians called by the French the Arkansas, consisted at this time of four tribes: the Tourimas, Fougingas, Sauthouis, and Kappas, and inhabited three villages on the Arkansas. They spoke one language, and numbered about twelve hundred. As their boats drew nigh the village, all the people came out to welcome them, and a young Indian knowing one of the men in the boat, asked "How many moons the Black chief would remain among them?" They were at first unwilling to believe that he had come to stay with them, but on being assured of it, their joy knew no bounds. To enjoy the happiness which they saw the Illinois possess, had been their utmost desire and their hearts were now content.

Du Poisson now pursued his journey to the village of the Sauthouis, where the French settlers were, and on his way was welcomed cordially by the chief at his villa or summer-house, (a cabin open at all sides.) It being proclaimed that Pawangasa (the Black chief) was come,

* It was in the now second municipality, and has since been the cause of a celebrated suit.

all the village assembled, and he explained his mission to them.

F. Dumas now left for the Illinois, and Du Poisson turned at once to the duties of his station. He found the people much injured by trading, and devoted himself to the French till he could learn the language of the natives. The settlers were the scanty remains of a large colony sent out by the mad financier, Law: at this time nearly all were sick, and the good Father had to act as physician. He found time, however, to preach at mass on Sundays and holidays and give some instructions after vespers. Here, too, his trouble and dangers were repaid by the conversion of many of the French, nearly all of whom approached the sacraments.

And if Champlain could say, *Que la conversion d'un infidele vaut mieux que la conquête d'un royaume,** we know that for Father Du Poisson the greatest privation and suffering would have been well recompensed by the conversion of a single sinner. His health had been feeble in France, but he had now alone of all the French escaped sickness, and his increased strength he consecrated solely to the greater glory of God. At first, he had not much success among the Indians, although much esteemed by them, but by means of some engravings which fixed their attention, he was able after a while to effect much good. He continued his labors here for two years, and as his tribe wished to come down to the bank of the Mississippi, he resolved to take the winter of 1729 to visit Mr. Perrier the governor at New Orleans; he also wished to confer with the superior, as the lay brother who was with him had just died suddenly.

Embarking accordingly on the river of his troubles, he proceeded with a comfort which formed a striking contrast with his ascent of that turbid stream, and arrived at Natchez on the 26th of November, intending to say mass there the next day, and then continue his journey. He was solicited, however, to remain another day, the first Sunday of Advent, to say mass and preach, as the priest of the parish, a Capuchin father, was then absent. He needed no second invitation to do this good work, and remained. The terrors of the awful day of judgment and the fate of the holy city of Jerusalem are the subjects the church on that day proposes to us for our serious meditation, and how applicable were they to F. Du Poisson! "Knowing the time, that it is now the hour to rise from sleep, ... the day is at hand"—"And there shall be upon the earth distress of nations . . . . men withering away for fear . . . . And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and that day come upon you suddenly." Happy were they who meditated profitably on these words, and happy they who receiving the holy housel at the Father's hands, heard him beseech the Almighty not to leave exposed to the dangers of life those whom He had permitted to partake of the divine mysteries! A terrible day indeed for them was at hand: in a few hours all, all were to be swept away.

The Natchez after the death of F. de St. Côme had remained without a missionary, and when at last a Capuchin was sent there, he devoted himself entirely to the French, and had not, it would seem, even learnt the language of the Indians. Having, therefore, no religious director among them to be their advocate with the French, as well as to restrain their fierce passions by the words of truth, the Natchez who had received some injuries at the hands of the French, and feared more, resolved to destroy the settlers who meanwhile suspected no danger. On Sunday afternoon, Father Du Poisson was on the point of embarking for his mission, having determined to return thither, when he was detained by some sick persons who needed his assistance. He remained, and after mass on Monday morning, carried the blessed sacrament to one whom he had

* *The conversion of an infidel is worth more than the conquest of a kingdom.*

confessed the evening before, and having administered the viaticum was returning when the massacre began. A chief sprang upon him, and throwing him to the ground, cut off his head. Thus died in the midst of his functions, while charitably supplying the place of another priest, F. Du Poisson.

When Father Souel was left at the Yazoos, he bought a house from a Frenchman, and set himself to learning the language of the Indians, till his health enabled him to undertake a mission at their village, some three miles off. Here he again fell sick, but after some time recovered again. His health, which had been excellent in France, seemed to fail here, and his strong constitution, which, as F. Du Poisson says, had prevented his receiving the sympathy accorded to himself on leaving France, was now completely shattered. Indeed from the time of his arrival he had suffered no less than three serious fits of illness. At the time of the rising of the Natchez he was actively engaged in his duties. The Yazoos had sent deputies to Perrier, the governor, to assure him of their friendship for the French, and their hatred of the treachery of the Natchez; but as they were returning they visited the Natchez, where being loaded with presents, they resolved to imitate their example. As Father Du Poisson had first fallen among the Natchez, so Father Souel was to be the first victim of the Yazoos. On the evening of the 11th of December, as he was returning from a visit to the chief, a volley was fired at him and he fell dead on the spot, pierced by a number of musket balls. His enemies left him lying among the canes, taking nothing from him but his habit. His black servant in endeavoring to defend his cabin and property, was slain, and the cabin was pillaged of every thing but a bell and some books, which the Arkansas carried off when they attacked the Yazoos, to avenge his death, keeping them till a new black gown was sent to fill the place of their lamented Du Poisson. The Yazoos had been much attached to Father Souel, although they bore ill his continual reproaching of them for certain abominable vices in which they indulged. As soon as they reflected upon what had been done, they reproached one another with his death; this feeling, however, was but momentary. It was then that he was stripped of his habit, in which a Yazoo arrayed himself, and proceeded to the Natchez to announce that they had fulfilled their part of the work of blood; for all the French had been massacred with F. Souel and his faithful servant. His body lay unburied but untouched for two weeks, when a Frenchwoman who had been kept as a slave found an opportunity of hunting for it, and found it in the canes near his house. Although he had been dead so long, she declared that his skin was as white and his cheeks as red as if he were sleeping. She was about to examine the body to see where he was wounded, but awe restrained her curiosity. After kneeling for a short time beside him, she took his handkerchief which was near, as a precious relic, and returning to her master, she induced the Indians to give the body a decent burial. The vestments and vessels of the altar, here and at Natchez, were used to adorn the persons of the warriors and array their horses, and though some of them were recovered by the Choctaws, but a small portion was regained by the French.

Of these two excellent missionaries, Father Le Petit who gives us an account of their death, says, that to an amiable disposition, they united all the qualities requisite in the apostolate, that they were devoted to their mission, and having become well acquainted with the languages of their tribes, had even by their earliest labors produced a rich harvest, which presented the most brilliant prospects. Not being over thirty-six years of age, they possessed all the activity and energy of youth, with a knowledge of the duties and habits of Indian missionary life almost equal to those of veteran Fathers.

Their death was a sad blow to the mission, but it was only the reality of what they had had before their eyes from the time they devoted themselves to the service of the Indians.

Another Father was on the point of sharing their crown, and the narrative of his escape has in it something so miraculous that it well deserves notice. Father Doutreleau, S. J., was a missionary among the Illinois, and being compelled to go to New Orleans on business of the mission, set out in the end of December, 1729, the winter season being the most convenient time for him to leave the mission. He intended to say mass on New Year's day at the station of Father Souel, among the Yazoos; for as yet no tidings had reached him of the troubles below nor of the death of that Father. But as they did not proceed as rapidly as he had anticipated, he determined to land and say mass on shore. He accordingly disembarked at the mouth of the Yazoo, about noon. While the preparations were making, a party of Indians approached in a canoe, and on being hailed, said that they were Yazoos, friends of the French. Ignorant of the state of the country, the French were off their guard, and it happened that the only two who had their guns loaded, fired at a flock of birds that flew past, just as the Father was about to commence the mass, which prevented them from reloading their guns. This the Indians carefully observed, and to carry on the deception, they knelt down behind the French, although they were not Christians. Just as Father Doutreleau began the *Kyrie Eleison*, and implored the mercy of God, the Indians fired. Finding that he had received two balls in his right arm, he turned round and saw one of his companions dead at his feet. Believing that he was now to lay down his life, he knelt and awaited the death-blow: the Indians, however, did not rush upon him, as he expected, but remaining where they were, fired three times more at him. The Lord had mercy on him, the balls harmed him not; and looking upon this as a signal interposition of God, and full of confidence in His all-protecting hand, he sprang to his feet, and wrapping up in the altar-cloth the chalice and paten lest they should be profaned, he ran in his vestments to where the boat had been left. Two of his companions who survived, one of them with a leg broken, had reached the boat, and believing the Father dead, had put off. He waded and swam out to them, and as he was climbing into the boat, turning to see if they had been pursued, he received a charge of duck shot in his mouth.

They now commenced their flight down the river, Father Doutreleau steering. The enemy soon followed them, and for an hour hotly pursued them, but the hands of angels bore their boat on, and weak and wounded as they were, they kept in advance of the foe. Though they were unarmed and the Indians kept up an incessant fire on them, it was all without effect. At last, frightened by a piece of an old musket which the Father kept pointing at them, they gave up the chase. They had thrown every thing out of the boat but this old musket and a piece of pork, and as soon as the Indians ceased their pursuit, Father Doutreleau and his companion dressed their wounds as best they could. As they drew near Natchez, the work of devastation prevented their landing, and while passing on, regardless of the kind invitations given from the shore, they received several volleys. The same occurred at the Taensas, where a canoe came after, but retired on hearing their voices. In passing the Tonicas they kept as far off shore as possible, but to their terror a boat was run out after them; as this approached they gave themselves up for lost, but when it reached them their sorrow was turned into joy. It was a boat not only of friends but of countrymen. Thus on the 8th, they reached the little French army proceeding against the Natchez, which had halted among the Tonicas. Here they found refreshment, kind friends, and above all, a surgeon.

Having enjoyed a good night's rest, they proceeded next to New Orleans.

Thus did Father Doutreleau accomplish a journey of more than a thousand miles through a hostile country almost unharmed. The officers of the army became so attached to him, that they made him promise to be their chaplain, as soon as his wounds would permit. He in fact joined them before he was completely recovered. Here he gave new proofs of his zeal, wisdom and courage, and on the return of the expedition set out with as little delay as he could induce his superior to make, for his dear Illinois, leaving New Orleans on the 16th of April.

The Natchez were completely destroyed by the French, who determined then to punish the Chickasaws, who had supported them, and adopted the few surviving into their own tribe. The plan contemplated an attack on the north by the Illinois and some Canadians, all commanded by D'Artaguettes, the younger, and an invasion of their country from the south, by Bienville in person, who tarnished in this expedition the reputation of his illustrious family. His jealousy defeated the southern expedition, and the northern, consisting of about one thousand Illinois and fifty Frenchmen, set out from the Illinois country and advanced fearlessly into that of the Chickasaws. They reached the place of rendezvous, and having waited ten days for Bienville, they determined to proceed. On the 20th of May, 1736, they stormed the first fort, a second fell into their hands; but, as they were entering the third and in the moment of victory, D'Artaguettes received two severe wounds. His fall caused a panic and the Illinois retreated. The French maintained their ground for a time, but at last drew off under a youth of sixteen, named Voisin. Vincennes would not leave D'Artaguette, and Father Senat, the missionary among the Illinois, who had come with the expedition, would not leave the wounded and dying. Thus nobly renouncing life in the discharge of his duty, he fell into the hands of the Chickasaws. Their captors dressed their wounds and treated them well, until Bienville was entirely out of their country. The faithful Jesuit, and those for whom he so generously offered himself, were taken out into a field and bound to stakes, and thus amid the most dreadful tortures of fire, Father Senat received the martyr's palm. He was, as far as I know, the only priest who gained his crown by this species of martyrdom in the territories of the United States. The cassetête, the tomahawk, the arrow and the bullet had already shed their blood; the stake was now to have its victim. J. D. S.

For the U. S. C. Magazine.

THE ORIENTAL PEARL.

BY MRS. ANNA H. DORSEY.

CHAPTER III.

The City. The Night Blooming Ceres. Life's Mutations.

THE next day was spent as one of recreation by Conradt and the rest. Krunfeldt and his dame, attired in their most respectable holiday suits, accompanied them. They walked through the city, seeing and admiring every thing worthy of notice. The chaste and elegant monument erected to the memory of WASHINGTON, particularly delighted them. In their distant forest home in Germany, they had long ago become familiar with his great name, and sublime deeds; the name of this distinguished warrior, who, like a second Cyrus, called of God, went forth conquering and liberating from worse than Babylonish slavery, an oppressed and enslaved people, had, always in their minds, been synonymous with the genius and name of FREEDOM; and now as they stood on his native soil—that soil which through him had become a refuge for the oppressed and unfortunate of every land; and while increasing in majesty, and rising ever upwards like an eagle towards the sun, commands the wonder and admiration of the crumbling systems—the falling dynasties, and the feeble governments of the old world; their hearts expanded with new and exquisite sensations, and while they paid willing homage to his memory, adored the mercy and power of the Lord God, who had given might and success to his arms, and wisdom to his noble and unselfish heart; and led them hither, as to a new land of promise. From the high elevation on which they stood, they saw the city spread out in picturesque order around them. They observed that it was built on gently sloping hills, and contained numerous splendid public buildings, and elegantly constructed private edifices. Tapering spires, monuments, columns and domes gleamed high above these, on many of which they beheld with pious joy, glittering against the bright sky, the emblem of their holy faith. A great number of the streets were shaded by beautiful trees, which not yet having cast their leaves, imparted a most cheerful aspect to the city, which half surrounded by its splendid harbor, filled with shipping from every quarter of the world, from whose mast-heads fluttered their respective flags of every hue and form; while in the distance, mingling with the misty horizon, rolled the broad, bright waters of the Chesapeake Bay, and on the south and western boundaries of the city arose a hilly country, covered with umbrageous trees, now tinged with the most brilliant hues of autumn; altogether it presented to their eyes, so accustomed to the ancient and time-worn cities of Germany, a most picturesque and delightful panorama. The historic associations connected with their dim old cities were full of the glories of the past, but it was a past which gave no fair promises for their future; in it, national chivalry and national hope seemed to lie buried, while Faith wept over the

wreck which a blasphemous division of her holy doctrines had made. Therefore were these historic traditions and stories of but little importance to them, except to while away the long winter evenings, by relating to each other the wild romances founded on them, and ghostly legends, which they had heard from their fathers, and they, from theirs. But here was a new vista opened for their hopes, its past was a guarantee for future ages and an example for the world; the genius of liberty watched smilingly over its destinies, and truth rejoiced, that at last, like the dove of old, she had found a soil where her scions might flourish, unmolested for ever. The feet of an overgrown aristocracy, pampered by indulgence, and insolent from age, pressed not on the necks of the people; who acknowledged but one species of nobility, and that was one whose patent proceeding from God himself, was open to all, and attainable with its own high distinctions, by all whose talents and excellence raise them above their fellows, or who practice these essential qualities of virtue—industry and integrity. Insensibly, these ideas, scarcely defined so regularly, floated through the minds of the emigrants, while they stood beside the monument of Washington; but the impression they left was one of security and tranquillity. They were in quite a happy mood when they returned home, and they had scarcely arranged themselves around the table when the door opened, and to the pleased astonishment of all, the Rev. Father Holburg entered, and with an affable and social manner, joined their little circle. Like Krunfeldt his head was silvered with age, but the fresh and happy expression of his countenance gave assurance that his heart was enjoying its youth still, and his age had fallen as lightly on his body as a spring snow over the early crocus flowers. The dignity of his high office was so charmingly united in his character with the friendly and social qualities of every day life, that in a few minutes a cheerful conversation ensued, in which religion so beautifully mingled, that nothing could be more agreeable and edifying. He welcomed Conradt and his family to America, and gave them much good and salutary advice, which from his long residence and experience in this country, he was well qualified to do, and approving of his plan of going westward, promised to watch over the welfare of Marie and Katrine while he was absent. He was much pleased with their simple and unaffected piety, and the benevolent disposition they had displayed towards the orphan Katrine, and bidding them persevere in every good and high aim of excellence, and improve daily the graces which God had bestowed on them, left them for the purpose of visiting the sick.

"Aha!" whispered Henrich to Marie, after he had gone, "this is an angel of a pastor."

"Ah, Henrich, wilt thou never get over thy unchristian spite? Remember how different were the natures and tempers of St. Peter and St. John the beloved, and yet how equally in his affection did our dear Lord regard them, and what different degrees of good were they both appointed to accomplish. Thou dost know the history of each—and many other things which ought to teach thy heart better things."

"Now, Marie—what a tangent! did not I merely say that Father Holburg is an angel of a pastor? What harm in that, pray?" asked Henrich, laughing.

"None, Henrich, but on thy honor answer me! Did thou not contrast Father Holburg in thy mind with the good pastor whom thou formerly knew?" asked Marie.

"How could I help it, Marie?—but I will never have a spiteful thought again while I live, against the pastor—he was a good man—and the only fault was on my side, I acknowledge. So let him be St. Peter."

The day ended cheerfully. Henrich was full of his droll sayings, and poured

forth the overflowing happiness of his heart in harmless jests—songs and hymns of Faderland; while Conradt and Krunfeldt sat in a corner talking, and smoking like two chimneys, half hidden in the clouds of vapor which rolled around them. Henrich pinched Katrine's ear, and told her they were like the genii that the fisherman of China caught in his nets, sealed up in a copper vessel, which being opened, they escaped gradually in the form of great clouds. The child laughed, and dame Krunfeldt gave him a rap over his knuckles with her netting stick, and Marie smiled as she wound the fine thread which Katrine held in skeins on her hands into balls.

"Henrich," said Conradt, "dost remember our Schiller's story of Rudolph of Hapsburg? Some two years ago, one could hear nothing else from thy lips; hast forgotten it quite?

"Ah, father Conradt," said Henrich, while he pressed his hand over his eyes, "that was my dear mother's favorite song—after she died—it reminded me too much of her. It used to choke me when I tried to sing it——"

"Well, well! good youth," replied Conradt, forgive me if I have wounded thee—thou shalt not sing it, or even think of it, for our gratification, if it pains you."

"My mother rests, I hope, through the mercies of our dear Redeemer, in peace," said Henrich, in a low voice, to Marie, do thou Marie help me, and I will sing it."

And their voices sweetly according, they sang together the beautiful ballad of

RODOLPH OF HAPSBURG.

At Achen in imperial state,
  In that time-hallowed hall renowned,
'Mid solemn pomp King Rodolph sat
  At the high feast—a kaisir crowned;
The Cates—the Palgrave of the Rhine—
Bohemia bore, the sparkling wine,
  And all the electors seven
Like choral stars around the sun
Gird him, whose hand a world has won,
  The anointed choice of heaven.

In balconies round, in many a row
  Sat lords and ladies gay;
With the trumpet's brazen voice below
  Rang the people's loud huzza;
For closed at last was an age of slaughter
When human blood was poured like water;
  The justice seat no longer,
Bereft of the judge, was usurped by the spear,
Nor the weak and the peaceful trembled in fear,
  To be made the prey of the stronger.

Now the Kaiser has grasped his goblet of gold
  And he speaks in courteous tone,
"The feast is right royal and bright to behold,
  And the joy is all mine own;
But the bard—the bringer of joy—I miss,
Who was wont to arouse my bosom to bliss,
  Or to godlike thoughts awaken;
His voice and harp were my youth's delight
And what I so prized as a simple knight,
  Be ne'er from the monarch taken."

Then forth in that circle of princes bright
  Stepped the bard in his loose robe flowing,
His beard and locks were silver white,
  But he sang in tones fresh and glowing;
"Sweet music sleeps in the golden strings,"
He cried, "and each theme the minstrel sings,
  The grave—the gay—and all
That the heart can wish, or the sense can cheer;
Then say what it fitteth the Kaiser to hear
  Amid his banquet hall?"

King Rodolph smiled—"I may not command;
  This minstrel owns a loftier power;
A mightier master sways his hand—
  He obeys the RULING HOUR.
As free through the air the tempests sweep,
As gush forth springs from the mystic deep,
  Or the lone untrodden glen,
So the minstrel's song, from its inward source
Gushes into light with that mighty force
  Which sways the souls of men."

At the word, the minstrel sweeps the string,
  And these words rose on the ear;
"A noble hunter is on the wing
  To chase the chamois deer;
With shaft and horn, and squire behind,
Through mead and glen the riders wind,
  When a small sweet bell they hear;
And see! with the blessed Host is sped
A priest on his way to a sick man's bed,
  Who waits the VIATICUM there.

And see! the count with his head all bare
  Springs to the earth in adoration,
To worship in much devotion there
  The Author of man's salvation.
Loud through the glen a torrent roars,
Deep rains had swollen it above its shores,
  The traveller's way impeding;
Reverently placing the Host on the ground,
See! the priest has his sandals unbound
  To cross—no danger heeding.

'What dost thou, Father?' the count began,
  As, marvelling much, he halted there,
'Sir count, I seek a dying man,
  Sore hungering for the heavenly fare.

The bridge that once its safety gave
Rent by the fury of the wave,
Drifts down the tide below;
Yet barefoot thus, why should I fear,
The soul that seeks its God, to cheer
Through the swollen brooks I go?'

The count sets the priest on his gallant steed,
In his hands placing the lordly reins,
That he might serve the sick man's need
Fulfilling a duty which heaven ordains.
Then taking the horse which his squire bestrode,
On to the chase Count Rodolph rode,
The priest to the sick man's need;
And when the morrow's sun was red,
The servant of the SAVIOUR led
Back to his lord the steed!

'Now heaven forbid!' Count Rodolph cried,
'That e'er to the chase, or battle more
I should this privileged charger ride
That thus my blessed Maker bore.
If thou'lt deign, Father, to call him thy own,
Then let him remain for God's service alone,
Thus to our God decreeing
Due honor, from whom I hold since birth,
As fiefs, every blessing and good on earth,
And life—and breath—and being!'

'E'en so may the God who faileth never,
To guide the weak, and hear the lowly,
To thee give honor ever
As thou to him, in his minister holy.
Thou ownest now a count's command
For thy knighthood famed through Switzerland,
And thy home six daughters grace;
May they six crowned mothers prove,
Each honored by a monarch's love
The mothers of a RACE!'"*

The mighty Kaiser heard amazed!
His heart was in the days of old;
Into the minstrel's heart he gazed,
That tale, the Kaiser's own had told.
In the bard's features the priest he traced
And he raises his purple mantle in haste
To hide a gush of tears;
A thrill through that vast audience ran,
And every heart the godlike man—
Revering God—reveres.

"That is very beautiful!" said Krunfeldt, knocking the ashes out of his pipe, while his eyes twinkled with pleasure. "It reminds me of Germany. I could almost think myself there."

"The swollen stream, Marie—the torrents—the broken bridge,—and my mother's tears," whispered Henrich, "it reminds me of all that happened that awful night—"

* The six daughters of Rodolph all married crowned heads.

"Ten o'clock!" said Conradt, starting up. "We forget to-morrow, Henrich—we ought to be in bed!"

The evening hymn was soon heard in sweet and harmonious chorus from the humble dwelling, after which followed the usual prayers and litany. Their adieus were made afterwards, but more of hope than sadness mingled with their parting hour. The next morning after hearing an early mass at St. Alphonsus', they went to the cars and ere noon were many miles on their way westward. Marie received letters from her father and Henrich, from Pittsburg, filled with expressions of affection and sanguine hopes that ere long they would meet again in health and happiness. Then Marie became quite happy. Instructing Katrine, who was a docile, sweet child, attending to her pious duties, and assisting dame Krunfeldt, her time was happily employed. Father Holburg had at her own request placed two or three bedridden infirm people under her care, who depended entirely on alms and the benevolence of the faithful. She regarded them as objects of special care and love, as being representatives of that class which our Lord condescended himself to belong to, and which, tenderly pitying and loving, He left as a legacy to his church.

"Without the poor, my dear child," said Father Holburg to her one day, "where would be our opportunities of doing perfect good works? How could we otherwise so faithfully show our great love for JESUS CHRIST, had we not those in our midst whom, for his adorable sake, we give up ease, comfort, and worldly pleasures, to attend? Among the poverty-stricken and diseased poor, is concealed an inexhaustible mine of spiritual good, which can only be found by him who goeth among them, not letting his left hand know what his right doeth."

One day returning home from one of her charitable errands, she was met at the door by dame Krunfeldt, whose face beaming with joy looked like one of her

own bright dahlias beneath her nicely plaited cap.

"It is blooming at last, Marie—come in, child!"

"What, good mother—the winter rose?"

"Fiddle faddle! winter roses, indeed!" she cried contemptuously; "something very superior to winter roses, I can tell you. Come in and follow me, child!"

Marie, always amused at her odd way of saying and doing things, followed her out through the back door into a shed, which having a western and southern exposure, dame Krunfeldt had filled with plants, cuttings and roots of various kinds. Marie looked around, and seeing nothing but an unsightly array of these, felt disappointed.

"Where is your flower?" she asked.

"Here, child! look here!" she cried, removing in haste some plants which sat near a little window, "look at this night-blooming Ceres—what a magnificent bud—it will be in full bloom to-night, and you know it blooms but once in seven years—" she said triumphantly.

"Dear mother!" said Marie, shrinking back from the unsightly looking plant, "it is a green serpent."

"Thou dunce! Didst thou never see a cactus plant before?—but you are like the rest of our kind, Marie, who despise too often, people and things, because their exterior is ugly, without thinking of, or caring for the modest virtues which, like this splendid and fragrant flower, are enfolded in a rough and homely shell. Thou shalt go away and see it no more until night, then thou* wilt beg its pardon on thy knees."

Marie ran gaily away from the uncouth looking plant, and found Katrine in their little room sewing diligently on a garment which she was teaching her to fashion and make; and drawing a chair close beside the happy child, encouraged and amused her, by telling her little pious narratives of children remarkable for the early development in their souls of the Christian virtues. When they went down stairs about twilight, she was surprised by a most delicious odor which pervaded the house, and it increased to such a degree as she entered the sitting-room that it almost overpowered her. Dame Krunfeldt came in soon after with a candle, and called her attention to the cactus plant which stood on a small table, underneath a bracket, on which was placed a beautiful statue of the Virgin Mother. She held the light near it, and waved her hand with a triumphant air to Marie, who approached the splendid flower, and gazing with curious eyes on its wonderful beauty, clasped her hands together, in delighted admiration.

"Ha! ha!" said the dame.

"It is like the flowers that bloom in heaven, Marie, is it not?" said Katrine.

"Ah, how beautiful! I never saw any thing half so beautiful before!" said Marie, looking within the deep chalice of the flower, whose large and delicately tinted leaves were not quite unfolded. Not until midnight would its brief life of glory and bloom reach its zenith, then its mysterious existence, like a human dream of joy, near its death when brightest, would fade—wither and die.

A number of dame Krunfeldt's friends came in to look at the wonderful flower, for the night-blooming Ceres in bloom is quite a phœnix among flowers, and a source of exquisite pleasure to their admirers. Hour after hour they sat watching it, until nearly midnight. Their visitors had all departed well pleased with the spectacle, and at last Marie, reluctantly left it, and dame Krunfeldt bade it adieu, as if it had been some dear and valued friend, whose face she would never behold again on earth. Marie could not believe its existence so brief as they told, and the next morning, as she came down very early, to go to mass, she ran in to steal a look at the flower, but alas!

* The word *thou* is used by the Germans as a mark of especial affection or friendship.

its smooth glossy leaves had become yellow and wrinkled, and were closed together like the eyes of the dead, while its rough outer leaves were folded about it like a shroud, and it hung its head, lately so glorious and beautiful, a blighted and withered thing, earthward.

"How human! how human!" said Marie, gazing mournfully on it. A tear glistened in her eyes as she turned away from it. She felt that she ought to learn a lesson from the cactus flower, and all day a sad and unaccountable feeling pervaded her mind, she could neither define exactly the cause, nor comprehend the effect. May not our souls, which are spiritual in their perceptions see and feel, as through a misty veil, the influence and shadow of coming events. As the body feels intensely in every nerve, either the shock of pain or pleasure, the depression of illness coming over its faculties, or the sensation of health bounding through its veins, why may not our spirits also flag or rejoice under the approaching influences of unseen events?

That evening Krunfeldt, who was a paper hanger, and had been papering the walls of a new house for a day or two, returned home later than usual, and complaining of chilliness, took a bowl of hot tea, and retired early to rest. Having been a healthy man all his life, he was violently opposed to medicine and would not consent that a physician should be sent for, until his symptoms became so inflammatory and alarming, that his wife begged Marie to go first for Father Holburg, then call at the house of a physician in the neighborhood and request his immediate attendance. Marie went with all speed, but when Father Holburg arrived, his experienced eye soon detected the perilous situation he was in, and that it would be essentially necessary to administer to him at once the last rites of the church. The physician came in soon after, and pronounced his disease to be a violent bilious pleurisy, which neglected too long, had now got beyond the reach of curative remedies. He bled him, and applied the usual local remedies, and administered the prescribed medicines, but without the slightest effect. The case was hopeless. A few hours would terminate the good man's life, and Father Holburg, tenderly and cautiously, told him his extreme danger, and bade him prepare to receive the holy viaticum. There was mourning and sorrow around him, but his long life had been one continuous preparation for death—and he was calm—resigned, and waiting in much peace for the moment which would release his spirit from the pangs of its prison house. He requested that his last moments might not be disturbed by the sound of lamentations and sighs, and his faithful companion, half stupified by the sudden blow, knelt by his side without uttering a word. Marie wept in silence, and assisted with great faith and humility in the last rites and prayers for the dying. It was a sublime sight! To see a man whose head was white with the frosts of time, like a weary pilgrim, laying down his staff at the goal which he had long toiled to reach, and in calm, holy expectation of the victor's reward when it was past. Filled with solemn awe and trusting faith, death alarmed him not with its physical and grisly terrors, and through the infinite merits of Christ, and the protection of holy Mary, his soul slowly unfurled its wings, to go forth to the presence of his Judge. He bore his agonies with extreme patience, and in the intervals between the paroxysms spoke words of consolation to his afflicted wife. Towards midnight, while Marie was reading aloud at his request the Litany of the Life and Passion of Christ, he breathed his last, so calmly and sweet, that none knew when life's turbulent stream heaved its last billow on the shore of death.

"Oh my God," cried his bereaved widow, "thou hast taken from my bosom my little children, and now thou hast called away my dear companion, and I am left alone and desolate on earth! My

way is full of sorrows, oh my dear Redeemer, give me grace to bear my sorrows, or else call me also away, that I may not offend thee by my repinings!"

It was a sudden and a bitter trial; and while a just man was called home to meet the reward of his fidelity to God, the righteous ones whom he had left to struggle along through life's dim and changeful valley, were to be tried by bitterer, and more heart-rending sorrows than these. Krunfeldt had left nothing but his good name and the memory of his pious acts. The profits of his trade had afforded him merely a comfortable livelihood, and the few surplus dollars which were left after his necessary expenditures, were given ungrudgingly to the poor and in judicious charities. His illness so unexpected, and his death so unlooked for by himself as well as others, left him no thought, or time, to attend to Marie's affairs, and she was left in perfect ignorance of the name of the merchant into whose hands her father had deposited the money for her use. She had understood that her uncle Krunfeldt was to attend to all her affairs for her, consequently she gave herself no concern about them—and now she was left—in a strange city without a friend on whom she could depend, without a dollar to supply her coming wants, with Katrine to support, and perhaps dame Krunfeldt, who felt as keenly the pang of parting from all her dearly loved comforts, which she had been gathering one by one for years together, in her pleasant home, as she did the separation from her husband, and who was so completely overpowered by her loss—approaching poverty, and all its deplorable adjuncts, that neither religion or necessity could rouse her. But Marie had a brave heart; a heart strong in its faith in God, which instead of bewailing senselessly her misfortunes, and indulging in the luxurious sentimentality of grief in supine idleness, shook off the great sadness which had oppressed her, and proceeded to get, a little at a time, the necessary instructions from dame Krunfeldt, as to what course was to be pursued. There was but one. It was painful, but it must be done. They had been in the habit of paying their rent yearly. It was now approaching Christmas, and it was due. There was nothing left for them to do, but dispose of their plain and neatly kept furniture, and remove to a more humble and retired part of the city, where they might subsist on the funds which were left after the rent was settled, until they could obtain work of some description, by which they might earn their daily bread. Father Holburg inquired in vain among the German merchants in the city for the person with whom Conradt had left his goods and money; none of them had ever heard of Conradt, and he was compelled to give up the search as fruitless. Marie had intended if she could have procured it, to pay the rent herself, and make the poor widow happy by securing her dearly beloved home to her at least another year. She wept incessantly. There had her children been born—there had they died, and there had she lived with her husband who also died beneath its roof many long and happy years, and how—how could she bear to leave it? she asked Marie.

"Dear mother!" she replied, "do not grieve so despairingly. Thou dost know that all places are alike to our Lord God when the heart is humble and resigned to his holy will. We will seek a nice little home, which I will with my own hands make tidy and comfortable for you, and until my father comes, I will toil for you, and Katrine shall wait on you as if she was your own child, then let us trust in God, good mother Krunfeldt! His promises are always sure, and on his word we can safely rely."

"Good child! thou dost forget thy own trials in mine! I *will* by the grace of God imitate the patient example of our Lord; but oh, child! child! such misfortunes as mine, are hard to bear."

For the U. S. Catholic Magazine.

ITALY.

BY JAMES WYNNE, M. D.

I.

FAIR Italy, land of the sunny clime,
  Within thy bosom erst arose of old
Those monuments of ages past, which time
  Has rudely swept o'er, but has left to mould
  When those whose eyes gaze on them shall behold
No more the ivy on the crumbling wall,
  Or winding wild flower, whose long tendrils fold
Around the scattered heaps which formed the hall,
Wherein thy mighty ones once sate—perchance did fall.

II.

Thy page is one in which we turn to read,
  What sad and sickening changes have been wrought
Throughout a land, where tyrants strove to feed
  Their passions on its loveliness; nor thought
  What thou hast been, may be again; or aught,
Save that within thy borders might be found
  A people made for freemen: to be taught
That here, e'en on thy consecrated ground,
Beneath a despot's sway, man's hopes and fears must bound.

III.

The gaze of nations long was fixed on thee,
  As the proud arbiter, which held the sway
Of power and empire,—once thou seemed to be
  The patron of republics; Venice lay
  Upon thy shore, and Florence' natal day
Arose amid thy mountains, and the deep,
  Blue waters sparkling in Genoa's bay,
Along unfettered banks appeared to sweep
By her free shore with happier and more joyous leap.

IV.

Again the world turned to thee,—not to gaze
  Upon thy might and greatness; these had fled
With the last faint and melancholy rays
  Which saw thy empire fall—thy Cæsars dead,—
  But o'er thy mouldering ruins wide were spread
The lofty temples of the God who came
  To save the world, and for his people bled;
And from thy desert shrines arose the flame,
Of worship, which once more restored thy life and fame.

V.

And yet again the Alps are pierced, to see,
  Upon the spot where rests an empire's dust,
Thy gallant spirits struggling to be free,
  And shaking from their stiffened limbs the rust
  Which tyranny, in its insatiate lust,

Has left upon the slaves it once oppressed,
  And roused anew to confidence and trust;
Moving still onward, with one common breast,
Beneath the potent sway of him who loves thee best.*

VI.

Thine is a glorious struggle; but, perchance,
  Those who from monarch's smiles their breath inhale,
May gaze and turn away, or look askance
  Upon a contest which will yet unveil
  Such interference as will turn the scale
Against those who, beneath the plea of right,
  Have spread from shore to shore a deadly trail,
And o'er thy land have cast a withering blight,
And seared and scarred what heretofore was bright.

VII.

More closely mayest thou rivet yet the chain
  Which Austria wraps with a corroding weight
Around the limbs of those she would retain,
  Where once in Venice freedom's triad sate;
  But the chain hath its limits to dilate;
And drawn beyond this tension, with a bound
  Its links are severed—then it is too late
For those who forced to escape the wound
With which it sweeping, crushing, bears them to the ground

VIII.

It has been thine too long to fall away
  Neglected and forgotten, but yet fair
And lovely, e'en when drooping in decay:
  But thou hast now a leader* who will dare
  To raise thee, Italy, from thy despair,
And with his lofty spirit re-illume
  Within thy classic land new ardor, where
Before thy children sate in saddened gloom,
Brooding, with contemplation sad, thy fated doom.

IX.

Yet not alone in Europe has thy name,
  And destiny inspired a kindred heart:
For on the ocean's surge is borne thy fame,
  And o'er it would America impart
  Her sympathies to thee, foremost in art,
Religion, poetry, and those sublime
  Mementos of the mighty past, which start
From every hill and vale throughout thy clime,
O'ergrown by moss and fern, and sanctified by time.

* Pope Pius IX.

(From the Annals of the Propagation of the Faith.)

MISSIONS OF CENTRAL OCEANICA.

Rome, April 26, 1847.

GENTLEMEN,

HAVING returned from a journey through central Oceanica, I am gratified at being enabled, while the facts are still fresh upon my memory, to forward you a summary and sketch of its actual situation. I shall also lay before you its former state, in order that you may, by comparison of both epochs, more easily judge what great hopes we may entertain for the future. This mission appeared to me in a very forward state; I venture to state this, now that I am more aware of the difficulties which had to be surmounted in order to establish it in these savage archipelagoes, which are destitute of every thing. Yes, gentlemen, the alms of your holy work, and the blood shed by the children of the Society of Mary, have already produced the most happy results.

Having left Port Jackson upon the 6th of December, 1845, we perceived upon Saturday, the 27th of the same month, the reefs which border new Caledonia. A violent wind soon carried us over them, and we cast anchor behind the breakers upon a coral bank. We soon ascertained that we were not in the port that we sought for, and we were weighing anchor to bear out to sea, when the savages, who, some days previously, had feasted upon human flesh, arrived in their small canoes. They viewed us in silence, and did not seem to understand either our gestures or our words. But at length one of them cried out, "*Elelei, elelei, Bishop, Balade;—That is well, that is well, the Bishop is at Balade;*" and he showed us in the distance the coast where the establishment of the missioners lay. He was allowed to come on board, and we steered towards Balade.

How joyfully we embraced, a few hours afterwards, his lordship, Dr. Douarre, and our brethren! we were the first members of the congregation whom they saw for the first time at the extremity of the globe. We could not refrain from tears, and we proceeded together to bless the Lord! After the first conversations concerning the Society of Mary, the Association for the Propagation of the Faith, and country, we interrogated them on the state of religion and their labors since their arrival in the island.

"We experienced," they stated to us, "great difficulties at the commencement. The natives robbed us, with surprising dexterity, of our linen, instruments of husbandry, utensils, and all the pieces of iron which we had brought with us. They endeavored several times to burn down our hut and massacre us. Reduced to the last extremity by want of food, we had no longer any other expectation than death. Our first residence, constructed of wood by the carpenters of the ship which landed us here, was rotten at the end of a few months, and, although exhausted with hunger and sickness, we found ourselves under the necessity of building with our own hands this small stone house which now constitutes our palace.

"In the midst of these tribulations God has blessed our ministry. The islanders

have become more humanised; the missioner can now visit the different tribes without peril, and the fruits which religion produces in hearts make us forget all our pains. Already some of the great chiefs are in course of preparation for baptism, and the population surrounding us will soon all become Catholics."

While his lordship of Amata thus addressed me, I contemplated these good savages squatted before us, for they had run in crowds at the noise of our arrival. Each figure indicated the happiness which our visit conveyed to them. They conjured us to remain with them in New Caledonia. On their side, some young individuals, who had come from *Puebo*, also invited us to settle ourselves among their tribe, where we should find, they said, quantities of cocoa-nuts and bread-fruit. Whilst all these savages were making the sign of the cross and reciting their prayers, to show me the eagerness with which they imbibed instruction concerning our holy religion, an old man in affliction came to report to me that he was ashamed not to know how to speak to God, but that he would know how on the following morning, if he should be obliged to pass the whole night making one of his little children repeat it to him.

I could not sufficiently admire, during my brief sojourn in their island, the mercy of the Lord and blessings of his grace on the hearts of these ferocious Caledonian cannibals. They thronged to the roadstead in order to aid me with their canoes in landing the provisions and domestic animals which I brought to the mission. And when, on their return from the brig, they carried with them the bars of iron, implements, and planks which I brought his lordship, Dr. Douarre, to complete the church he had commenced, they sang our European airs to hymns which our fathers had translated into their language.

During my travels with his lordship of Amata, for the purpose of becoming acquainted with this new country, we have been every where kindly received. The chief of the tribes invited us to eat their bread-fruit and their *taro-root*. Sometimes they offered their children to us to have them instructed at home with us; but as it would be necessary for us to provide board and lodging and dress for them, the impoverished state of the mission does not as yet enable us to receive more than a very small number. How I then appreciated the halfpenny of the Society for the Propagation of the Faith! It will permit us shortly, we hope, to found schools wherein the young savage will come to learn, together with religion, agriculture and the pastoral life.

New Caledonia appears to me destined to become one day one of the most important missions in Oceanica. Its mountains, rivers, waterfalls, pasturages, and forests, offer the advantages of continents. The population is estimated at 60,000 souls. These strong and robust men will easily become a population of shepherds, and the flocks once introduced into these countries, cannibalism will disappear. The New Caledonian is not destitute of inclination for the useful arts; his arms, his canoe, made with a shell or knife, or with a stone adze, prove his dexterity and his patience; his net-work, containing ammunition, and the sling he makes use of in battle, show to what advantage he will one day turn the filaments of the cocoa-tree and of other indigenous plants.

Before our departure from New Caledonia we were visited by the French frigate, *The Heroine*. On the invitation of its excellent commander, Capt. Lecompte, his lordship celebrated, on Sunday, mass on board, in the presence of the crew and a great number of natives, who thronged to this imposing ceremony. On the next day a cross was elevated upon a small island in the middle of the port, on a hill of coral rocks raised by the natives. This cross raised at the extremity of the world by the hands of united seamen, missioners and converted savages, over the unnoticed tomb of a French officer (Lieute-

nant Kermadec), who died some years since upon these hitherto inhospitable shores, will serve as a beacon to the ships entering the port whilst they are coasting its dangerous reefs. Here, as elsewhere, it will be a sign of salvation presented by religion to all those who shall be threatened with the storm or the shoal.

After passing twelve days at New Caledonia, we embarked, to set sail for Tonga-tabou. I shall state but little concerning this island, the principal of the Friendly archipelago. You have received information concerning it by the former report of its missioners, Fathers Chevron and Grange. It lies low, is sandy, and sufficiently wooded; the population may amount to about 12,000 souls. The number of baptized Catholics and catechumens is about 600. A stranger arriving in their island distinguishes them, without previous knowledge, from the Protestants or pagans, by their modest and reserved air. I saw them in the church at their evening and morning prayers, which are recited publicly each day, and they edified me by their excellent demeanor; I was especially affected by the harmony and the piety with which they sang the hymns during the holy mass. Their taste for music is such that they repeat these hymns day and night; they even recite them alongside the sick and the dying: it is their mode of praying for them and testifying their friendship.

The Catholic missioners have found in this island great obstacles to their ministry, both on the part of the Protestants and from the natives, who despise strangers, and deem themselves the first people in the world. They have also suffered in consequence of a sort of community of property, which is really disastrous, inasmuch as it abstracts from labor and economy for the profit of vagrancy and idleness. Undoubtedly our brethren will, in due time, succeed in modifying a social system so opposed to true civilization.

I was eager to see his lordship, Dr. Bataillon, the apostle of the island of Wallis. After sojourning a week at Tonga I embarked again with Father Calinon, and we sailed towards this earthly paradise of Oceanica. What a happiness I experienced in casting myself at the feet of this worthy bishop, my former school-fellow, whose letters I had perused with such interest in Europe; who had seen himself reduced in the time of his distress, to solicit and be refused permission to eat the refuse of swine, and whose modesty was always such, that we ascertained the greater part of his sufferings only through the native converts!

How gratified the heart of the bishop and apostle must now be! What a prodigious change has been effected in his island as to its moral and physical relations! All the reports I had received concerning it fell short of what I witnessed. Did the good times of the primitive church present a more affecting spectacle of chastity, union, and piety? The follies and superstitions of paganism have vanished. God, neverthless, whose designs are impenetrable, has not wished that this people, recently become Catholic, should be free from trials; he has stationed, in the vicinity and on the same island, new Amalecites, in order to strengthen the faith and test the fidelity of the Catholic converts. These are 200 Protestants, brought over from Vavao, in 1843, by an individual named Poi, brother of the actual king of Wallis. This chief, who aspires to the crown, avails himself of this band of dissenters in order to maintain his pretensions against Tonga-hala, his rival; this occasionally disturbs the peace of the island, and exercises the virtue and patience of the Catholics.

The Wallis group consists of several small islands, the largest of which is scarcely three leagues in length by as many in breadth. Its population does not exceed 3,000 souls. It is visibly progressing in point of increased morality and the cessation of cannibalism. Two very neat churches have been erected, as well as an humble chapel. Besides these de-

cent sanctuaries, Wallis also possesses several other establishments which evidence real progress in the arts, and which I merely mention inasmuch as they are already known to you. First, then, is the printing establishment, directed by one of our Fathers, and worked with rare intelligence by young neophytes. All the religious books, grammars and hymns, which we have given to each of the faithful, and which they carefully treasure, all those which our brethren commence to distribute in the adjacent archipelagoes, have issued from the presses of Wallis. Then there is a workshop for the carpenter's trade; lastly, there are schools frequented by the entire population. At nightfall, when the church-bell tolls the hour for school, you see each native, with his book in one hand and his lamp in the other, hurrying to the place appointed for public instruction.

This mission, I repeat, seemed to me an earthly paradise; I could have wished to fix my residence there, but duty required me to proceed further. I therefore again took to sea, and was still accompanied by Father Calinon and Brother Charles, whom his lordship, Dr. Bataillon, sent from Wallis to the Navigator's Isles. Having soon made these islands, we experienced some difficulty in entering the port. At length, arriving at Upulu, we reached the house of the chief, who had received Father Roudaire, and had a bamboo hut erected for him next to his own.

A solemn feast was prepared by the excellent chief in honor of us. We were placed next to the king, in a company of numerous guests, and every thing passed off with the politeness and decencies prescribed by the ceremonial of half savage people. I augured favorably from this reception, and in point of fact the dispositions of the natives give more hopes at present. In spite of all the efforts of the Protestant ministers to hinder the admission of our brethren into the archipelago, they had been there four months, and already they reckoned 300 catechumens, including those at Upulu and Latele, in the island of Savai. Our appearance in these islands will stimulate the tendency of the inhabitants towards Catholicism—a tendency which is rather increased by the preceding vexatious and fiscal exactions of the Methodist preachers.

I shall not enter into other details concerning this mission, which was only commencing at the period of my visit. The four missioners there impatiently expect new brethren to share their labors, and additional aid from the Propagation of the Faith, by means of which they will be enabled to raise to the Lord, in this hitherto infidel country, a few somewhat suitable temples, and some humble residences to shelter themselves against the inclemency of the weather.

There still remained to be visited the mission in Lakeba in the Figee group, and that of Futuna. I experienced extreme mortification in not being able to touch at these two stations. Engagements I had entered into with my ship-captain prevented me. But Father Matthieu, provicar of his lordship, Dr. Bataillon, had recently passed through them, and I gathered from him the information I transmit. The inhabitants of Futuna, who are all Catholics, are by no means inferior in their faith, their moral innocence, and their piety, to the Christians of Wallis. The king of this island exhibits the zeal of an apostle. He every where declares himself the protector of the missioners, and is as a father over his subjects.

At Lakeba, in the Figee group, our brethren have suffered persecution and all sorts of privations reserved in these islands for the missioners who commence their apostolic labors. God has not abandoned them; He came visibly to their relief in several circumstances, and now they entertain great hopes. This Figee group, which is one of the most important of Central Oceanica, consists of a great many islands more or less extensive, and divided into petty kingdoms, often tribu-

tary to each other, and the population of which is not easily ascertainable. His lordship, Dr. Bataillon, has greatly at heart to accelerate the publication of the Gospel among these islanders, and earnestly solicits for additional laborers.

It was time to return to Sydney. After spending some days, which glided away too rapidly, with our dear brethren in the Navigator's Isles, we separated from them, leaving them comforted by our visit, and encouraged by the small relief which we conveyed them. We moored off the island of Tonga, where I left Father Calinon, and took on board Father Grange, whose exhausted constitution required a change of climate. Our passage was long, irksome, and dangerous. Our provisions fell short, and we were reduced to rations. Happily, we were off the coast of New Holland; the report of several discharges of cannon announced our distress; a vessel on its passage came to our relief; and at length, we again beheld Sydney, after five months of navigation.

From this station, which is my ordinary residence, allow me, reverend sirs, to trace an historical sketch of the religious establishments we have just visited, in order to fix the precise dates of the different epochs of their foundation.

Upon the 24th of December, 1836, his lordship, Dr. Pompallier, left France with four priests of the Society of Mary, and three lay brothers. One of these original missioners, Father Bret, died on the passage.

Upon the 1st of November, 1837, the ship anchored at Wallis, and landed there the Rev. Father Bataillon, without any other arms than the cross against heresy, which had its ministers installed in the adjacent archipelagoes, and against idolatry, which had pagan kings for protectors.

The island of Futuna, which is one day's distance from Wallis, received shortly after the Rev. Father Chanel. The first apostle of that island, he became three years subsequently its first martyr: he had sown a bountiful harvest, which he watered with his blood, and which the missioners now joyfully reap.

At length, upon the 10th of January, 1838, his lordship, Dr. Pompallier, disembarked at Hokianga, in New Zealand. He found upon this wide territory some Catholic colonists from England and Ireland, several tribes already won over to Protestantism, and the immense majority of the population still pagans. His lordship fixed his episcopal see in the northern district, and his church was then constituted.

The subsequent missioners swelled to forty-five the number of priests, or brother catechists, who were despatched towards New Zealand. The stations quickly multiplied, and the mission of Tonga-tabou was founded in July, 1842.

The numerous archipelagoes of Western Oceanica being separated by immense intervening distances, unfrequented by ships, the Holy See decided on multiplying apostolical vicariates there. His lordship, the Right Rev. Dr. Bataillon was named to that of Central Oceanica, and consecrated at Wallis upon the 3d of December, 1843. His jurisdiction comprised, in addition to other archipelagoes, the Figee group, which received in 1844 two priests and a lay brother, and Navigators' Isles, where two new missions were inaugurated one year subsequently. This vicariate numbered, in January, 1846, twenty-one religious of the Society of Mary. I do not include in this number his lordship, the bishop of Amata, coadjutor of his lordship, Dr. Bataillon, who was sent to New Caledonia, at the other extremity of Central Oceanica, and who, in conjunction with two priests and two brothers, began upon the 29th of December, 1843, this long-tried mission.

It now constitutes a third vicariate, which comprises New Caledonia and New Hebrides. His lordship, the bishop of Amata directs it, his sole fellow-laborers consisting of five religious, including priests or catechists.

A fourth vicariate, that of Melanesia

and Micronesia, was established in 1844. His lordship, the Right Rev. Dr. Epalle, bishop of Sion, its titular, had brought with him twelve priests or brethren of the Society of Mary. You are aware that he watered with his blood this archipelago, where the mission has since been established in 1846. The Right Rev. Dr. Collomb, named his coadjutor, now replaces him with the title of vicar-apostolic.

The difficulty of holding communication, and the dangers encountered by the missioners, impressed upon the Society of Mary the urgent necessity of having correspondents at Sydney, in New Holland, for the purpose of relieving the apostles of Western Oceanica; two priests and one brother settled there in 1845.

Such, reverend sirs, has been the progress of events and the successive foundations since 1837, at which epoch the mission originated. I shall briefly sum up the religious and social results obtained by the preaching in Oceanica.

It becomes requisite for the due appreciation of these results to notice the main difficulties which obstructed the progress of the Gospel in these neglected archipelagoes, which are the poorest and most insulated upon the globe. I shall not allude to the thousand dialects, which are like so many fetters upon the zeal of the missioner, all these populations speaking languages which differ as widely as the color of their countenances; nor to the old superstitions, which arm in their defence the authority of time and the interested fanaticism of the priests who maintain them; nor of the calumnies which Protestantism has scattered before us all over the coast, in order to hinder us from finding there any harbor or asylum. But, contemplating alone the resistance of a corrupted heart, we may fancy what sort of morality that people exhibit who only fear the chief that commands them, and follow in every thing else the bent of savage nature. In the majority of the isles where the European has not yet penetrated, the natives still devour their enemies, and sometimes the inhabitants of the same tribe. Even family ties are as little regarded as those of humanity.

Now-a-days a new world has started up, as it were, under the hands of the Catholic priest. Wherever the influence of the missioner has been felt, the king, whose will was the sole code of his tribe, reigns like a father in the midst of his converted subjects: peace has come to the valleys which were for a long time battle-fields; their duties are fulfilled by all the members composing the family circle, and the child fosters his mother, to outrage whom he formerly deemed honorable. The people are not only ashamed of the state of cannibalism in which they lived, but also gradually lay aside the indolence so natural under the enervating effects of a tropical climate. They ask the missioner for implements, in order to imitate the operations they have witnessed him performing, either in the construction of his hut, or in pulverising the soil destined to receive the cereals of Europe, and naturalise in these islands the greater part of our fruits and vegetables. The native also essays to till, and we hope that he will shortly be enabled to gather, by the side of the indigenous yam, bread-fruit-tree, and cocoa-nuts, exotic almonds, apricots, peaches, oranges, citrons, figs and grapes. I shall not repeat what I have stated of their eagerness to frequent our workshops and schools, of their progress in the study of our languages, of their application to the manual arts, and their aptitude to rear flocks. These happy dispositions only await the necessary implements and more numerous instructors to diffuse universally over Oceanica the blessing of Christian civilization.

Viewed in a religious light, there is a general movement over all Oceanica in favor of Catholicism. Our holy religion, which was almost unknown ten years since in Western Oceanica, has at present fervent neophytes in New Zealand, the Friendly Archipelago, Navigator's Isles, Figee, New Caledonia, and even in Me-

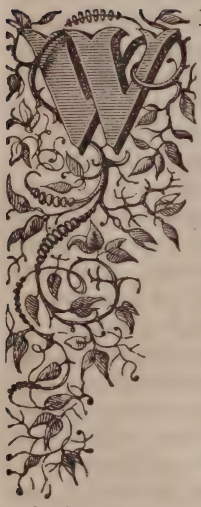
lanesia. The cross now glitters in all the ports, over all the islands where the missioner has landed; it is hailed in the distance, like hope, by that multitude of chiefs who ask for priests, and to whom we have only been as yet enabled to convey promises.

Four apostolic vicariates have been erected by the Holy see in these savage countries. They already comprise sixty missioners and forty catechists of the Society of Mary. Wallis and Futuna, which are entirely converted, are the most precious conquest and sweetest consolation.

Thus, reverend sirs, scarcely eleven years have elapsed since Catholic Europe has been occupied with Western Oceanica, and you perceive what it has accomplished by means of the Association for the Propagation of the Faith.

(Translated for this Magazine.)

VOIGT'S CHARACTER OF ST. GREGORY VII.*



E HAVE portrayed Gregory by his acts. During his lifetime a great number of miracles were attributed to him. The men of the middle ages delighted in recognizing something supernatural, something beyond this perishable clay, nay, something divine, in a genius so great, in a man of such piety and holiness. To historians of a certain class, these miracles have become an object of contempt, and sometimes the subject of bitter raillery, nevertheless, they proclaim a great historical truth: they bear witness in favor of the man to whom they are attributed; they are an irrefragable testimony of the holiness of his life; for men are not in the habit of ascribing supernatural power to one who does not possess some extraordinary virtues.

It does not fall within the line which we have prescribed to ourselves, to speak of the authenticity or number of the miracles attributed to Gregory; we shall content ourselves with the single observation that they proved that his contemporaries and friends considered him as a man endowed with a power more than human, as one who controlled the secret powers of nature, who read the hearts and thoughts of his fellow-men, who had the power of curing diseases, nay, farther, that they went even to the extent of believing that a certain secret virtue flowed from his garments, and that miracles were performed at his tomb.

To enlarge further upon the character of Gregory seems to us superfluous; there are his acts, his letters, his words: they pourtray his character, and display the principle and end of all his thoughts. To undertake his defence were useless;

* While the chair of Peter is occupied by a pontiff, whose position is, in many respects, like that of Gregory VII, it may be interesting to survey the character of the latter, as drawn by an eminent Protestant writer, whose views are so much more solid and just than those of many of his co-religionists, who have contented themselves with re-echoing the voice of prejudice, instead of consulting the facts of history. Pius IX, like Gregory VII, has been called to the reformation of practical abuses, in the removal of which the same profound wisdom and undaunted firmness are needed. Gregory VII had in view the independence of the church and its liberation from the trammels of temporal power: Pius IX is also laboring for the greater freedom of the church, in widening the bounds of true political freedom. Both pontiffs will ever be regarded as illustrious champions of liberty. The extract which we here present from Voigt's *Histoire de Gregoire VII et de son siecle*, was translated by Eugene Lynch, Esq., whose premature death, a few years ago, was so much lamented by all who knew him.—EDITOR.

we know his life. Nevertheless, it is our duty to resist a mode of judging him, as opposed to fair dealing as to historical truth. It is rare in history to meet with a character which has been the subject of such diversity of judgment—which has been the object of so much blame on the one side and of so much eulogy on the other. The one beheld in him a bold bad man, full of schemes, a rash innovator, combining at the same time all the adroitness of a courtier, and the courage, energy and firmness of a hero. According to these, under an exterior of noble defiance he concealed all that is base and vile. He is a pretended saint, who is adored by his partizans, a man without religion, faith or belief, who was called by one of his intimate friends "*Saint Satan.*" The other side point to his patience, his unalterable kindness of disposition, his charity "that preventeth," and his holiness of life. The first admire the greatness of his genius, his extraordinary talents, his rare perspicuity, and his profound knowledge of the human heart, but charge him, at the same time, with dissimulation and perfidy, with indomitable pride, immeasurable ambition, with recklessness and obstinacy. The second paint him bold and courageous as a soldier, prudent as a senator, zealous as a prophet, and serene in his manners.

We do not wish to engage in the discussion. The facts which we have shown, the thoughts, the actions, and the object of this pontiff, prove on which side the truth is to be found, and form a far better reply to the partial opinions of his judges than any we could make. It is impossible to express an opinion on the character of Gregory which would meet the approbation of all parties. His great idea, and he had but one, is before us:—*the independence af the church.* This is the point from which all his actions, his writings and his thoughts, like so many luminous rays, diverged. *The independence of the church*—this was the idea which gave him that prodigious activity; it was to this idea he sacrificed his life; this was the soul of all his operations.

The civil power sought to be one, to become a perfect and homogeneous whole; Gregory labored in the same manner to secure to the church a perfect unity, and a superiority over every other power.* The church, according to him, ought to be great, strong and powerful; the state ought to be subject to it, because the church is established by God, whilst royalty takes its origin from men, and only exercises a limited and conditional sway. To gain this point, to consolidate it and make it dominant in every land and through every age; such was the constant end of Gregory's efforts, and such, according to the deep conviction of his soul, was the duty of his ministry. Such is the conclusion from his letters, which are, after all, the best sources to which we can refer, if we wish to form a just estimate of his character.

For the execution of such a plan, what was necessary to be done? Almost every thing that Gregory did. He wished to elevate the church above the state, in order to rescue its ministers from the oppression of the state; to withdraw their election, their dignity, their existence, their conduct, and their punishment from the control of temporal princes.—And who in those obscure periods was better able to make a proper selection of bishops—the church or the state? What was the principal object which guided the kings of those days in the selection of those dignitaries? Did they seek out men fitted to be the spiritual guides of the people; or did they not rather choose men better fitted to wield the sword? And were these selections such as suited the church? It was for these reasons that Gregory desired to render the church in-

* The spiritual power, which is the representative of God on earth, is in itself superior to the temporal power, because all men are amenable to the law of God. Order therefore requires that all men should obey the church: not indeed that civil matters should be administered or controlled by the ecclesiastical order; but that all men, whether in public or private life, should be obedient children of the church of God.—EDITOR.

dependent, and withdraw the bishops from the control of the civil power.

It was not only important, but absolutely indispensable for the success of this pontiff's plan, to maintain and extend the belief in the subordination of the emperor and of all temporal rulers to the church.* So long as the contrary opinion prevailed in the minds of men, it was impossible to dream of realizing his grand idea. For whilst the emperor decided upon the election of the Roman pontiff, whilst he had the power of controlling and destroying the papal decrees, and whilst the will of the pope was subordinate to that of the emperor, there could be no hope of reform. And it was for this cause that Gregory insisted upon the submission of the emperor to the decrees of the church. He commenced by mildness, but when that proved unavailing, he used severity; Henry yielded. The freedom of the church required, therefore, the annihilation of the subjection of the Holy See to the imperial power.

If Gregory claimed a similar authority over France, Denmark, Russia, Dalmatia, Hungary, Corsica and Sardinia; if he considered himself authorised to demand the Peter-pence in England; it may be safely asserted in each and all of these cases, that the only object he had in view was the independence of the church. Profoundly convinced that religion could alone secure safety, happiness, and universal peace to the world; he was equally persuaded that the only organ of religion was the church, which in his eyes was the interpreter of the will of the Most High. But for the attainment of this end the church needed and was entitled to some means of subsistence; and the more she became disconnected with the state and broke the chains which until that time had held her in subjection, the more necessary it became to provide other means of support. Restored to liberty, she must look to herself and to her own intrinsic rights, and not to the benefactions of the state. The church was, wherever adorers of Christ were to be found. Jesus Christ had built her upon the rock, the apostle Peter; wherever, therefore, was the church, there was the right of Peter, the right of the vicar of Jesus Christ and the power of the pontiff.

To judge of the intentions and convictions of Gregory, we must examine his acts and his writings; we have no other source from which we can derive the truth. In seeking to discover the source of a stream, we are forced to stop at the foot of the mountain from which the water gushes; we cannot go further and examine the secret ways by which its waters are collected. If the stream be clear and pure, we call its sources pure.

Gregory has done enough to afford grounds of judging his character. His deeds are open to our view; he has in no manner concealed them. What do they prove? They prove that he had but one thought, one idea, one end. If then we find all the acts of his life which history has preserved, are directed towards this important end; if they have been maturely weighed; if they be found to have proceeded from a profound conviction, and conscientious sense of duty: if all are the expression of one leading idea that governed him through life, we have no right to find fault with the secondary and accessory acts which were essential to the achievement of this great end.

All then that we have to do, is to examine whether this one great end and idea of Gregory's life, merits our praise or censure. Gregory has shared the lot of all the great names of history;—motives have been attributed to him, the existence of which it would be difficult, not to say impossible to prove. It is pretended that he sought to establish an absolute and universal despotism,*—that he was led away

* Temporal rulers, as well as private citizens, are bound to conform their actions to the law of God, which it is the office of the church to proclaim and enforce. Such also was the universal belief in the time of Gregory VII; but the passions of men led them into a course at variance with their principles.—EDITOR.

* Bower, *Hist. of the Rom. Popes*, b. 6, p. 560.

by a boundless ambition and insufferable pride, and that to the gratification of these two passions he had sacrificed every thing;* and yet even those who are inimical to Gregory are obliged to admit that the leading idea of this pontiff—the independence of the church,—was indispensable to the propagation of religion, and the reformation of society; and that to attain this end it was necessary to break the bonds which had until his time held the church in subjection to the state, to the great detriment of religion;—that the church is and ought to be "*un ensemble,*" a whole,—one of itself, and by itself; a divine institution, whose salutary influence over men ought never to be averted by any earthly prince. The church is a society of God, whose goods and privileges no mortal can wrest to himself; whose jurisdiction no prince, without crime, can usurp: and in the same manner as there is but one God and one faith, so there is but one church and one chief. The letters of Gregory are filled with this idea; he had a deep and abiding conviction that he was called to realize it, and he consecrated the labors of his life to the mighty vocation.

Is Gregory to be censured for nourishing this great idea? Is the idea itself to be combated as wild and exaggerated? Either assertion would be senseless and unjust.

The genius of despotism had perished with the Asiatic empire—the restless republics of Athens and Rome had disappeared; the political tendency of the age of Gregory was towards monarchy: every thing was modeled upon this form; each one sought to be something, first to himself and afterwards to the whole. Dukes surrounded emperors; princes surrounded dukes: after these followed vassals, arrier-vassals and feudatories; all ranged around their respective lords. In fine, all things were forming into monarchical corporations. Why then should the church, which is essentially monarchical, why should it not labour in the same path?* Why reproach the popes with having shared the spirit of their epoch? Of having followed the general movement of the age in which they lived? And when beyond this a man presents himself, announcing clearly what he conceives, who acts with energy and consistently with these views; who, urged on by profound conviction, overthrows the obstacles which oppose his great end, elevates all that sustains and supports it, who destroys that which seems to be injurious, and sows that which appears likely to yield good fruit; certainly such a man deserves our admiration and respect.

To have been other than he was, not to have the idea which animated him, Gregory would have had to pass through our schools of modern civilization and of rationalist doctrines; to have acted with less vigor and resolution, his destiny should have been cast in our day. Such, however, is not the fact. He lived in a gross age, in an age of iron which has nothing in common with ours; and consequently his acts cannot be judged by our principles or by our manners. If we wish to form a correct opinion of the character of Gregory, we must have a just conception of the age and circumstances of the age in which he lived. We must make ourselves acquainted with the situation and constitution of the church, its relations with the state and its disorders; we must seriously examine the state of the clergy,† its spirit, its tendency, rudeness, degeneracy, and forgetfulness of all duty and discipline; its ignorance and pride, and lastly, we must

* Sismondi, *Histoire des Repub. Italiennes,* tom. i, p. 252.

* The church, to use the words of Dr. Spalding, "is an elective monarchy, an aristocracy of merit, and a democracy without party factions." It combines all the excellencies of the various forms of civil government, without their defects. The object of Gregory VII was not to introduce a new mode of administration into the church, but to maintain the constitution which it had originally received from its divine Founder, and which had been violated by the usurpations of the civil power.—EDITOR.

† That is, a great portion of the clergy.—ED.

have a clear idea of the character of his adversary, Henry. When this course shall have been pursued in the consideration of his thoughts, his acts, his views, his efforts relatively to the age in which he lived, we shall then, provided we be free from prejudice, arrive at an opinion as to his character entirely different from those who would prescribe to the pontiff, as a rule of action, the views and ideas of their own age.

To attain the end which Gregory had in view, he could scarcely have acted otherwise than he did. For, to be pope, he must have acted as pope: he must have acted otherwise than the multitude, otherwise than his predecessors, to rise above all, and to be a great man.*

But it is asked, do we recognise in him that sincerity, that profound and so much boasted conviction of the justice of his pretensions and the goodness of his cause? Were not his actions governed by intrigue and perfidy? Did he not attempt to build up the fabric of his mighty monarchy upon false facts, groundless inconsequent induction and untrue interpretation of Scripture? The opinion which he maintained as certain and which ascribed to the pope a power so great, does it not deserve the name of the Hildebrand heresy? In fine, was not Gregory a heretic, a hypocrite, an imposter?† The answer to all this is obvious—either Gregory was the vilest and most wicked of all men who have ever appeared upon the earth, or he is what his acts and writings show him to have been. His letters are filled with the liveliest affection and ardent love of religion, and an unshaken faith in the divinity of Jesus Christ.

Every where throughout the whole course of his career, we behold a conscientious administration, a deep settled conviction of the justice of his cause and his acts, a firm belief in the rewards and punishments of another world—everywhere we discover traits of nobleness, of dignity, of greatness, throughout we find language the purest and most expressive of his piety, of his noble designs and constant efforts towards a high and generous end. Where then are you to find proofs to overthrow testimony like this? In his acts? This cannot be, for he acts as he speaks; the facts are his witnesses, and it is impossible to deny them. Gregory upheld, it is said, many things which history does not recognise as exact—which his contemporaries and posterity have often attacked. Granted: but is it not possible, nay, is it not extremely probable that Gregory regarded them as true? Is it required of him that he should have been acquainted with the critical knowledge, science, and ideas which have been the birth of a long series of ages? Grant that he was decisive without knowing it, was he therefore insincere? Knowingly, he never put forward what was otherwise. He acted according to the only ideas which in his day he could have, and of the truth of which he was convinced. Who will dare prescribe others for him? Who has seen him as he was within? Who has read his heart, who has sounded the depths of his soul? To condemn him in this manner is to pass sentence on ourselves. If Gregory had erred in the selection of instruments proper to realize his plan, if he had neglected to study the circumstances, and to take into consideration the spirit of the age in which he lived, we might censure his prudence or his judgment, but not his heart. But it is precisely against the very dexterity he displayed in these regards that the clamour is raised, without always giving him credit for the goodness of his heart. The genius of Gregory embraced, and ought to have embraced the whole Christian world—because the independence of the church was a gene-

* That is, the peculiar circumstances of the times required a policy attended with peculiar difficulty and danger, which it was the merit of Gregory VII to exercise with intrepid firmness: but many of his predecessors were also great and illustrious men, for the very same reason that they governed the church with wisdom according to the times in which they lived.—EDITOR.

† Bower, Hist. of Rom. Popes, b. 6, p. 563, &c.

ral idea—his action ought to have been full of energy, because of the character of the times in which he moved—his faith and his convictions ought to have been what they were, because they grew out of the course of events in his day.

It is difficult to bestow an exaggerated eulogy upon Gregory, for he has laid the foundations of a solid glory. But each one ought to be ready and willing to award justice where justice is due; let no man throw a stone at him who is innocent, let him rather give honor to a man who has labored, with such large and generous views, for the age in which he lived, let him who feels guilty of having calumniated such a man, seek counsel of his own conscience.

(Selected.)

GUARDIAN ANGELS.

BY THE HON. MRS. NORTON.

Oh! he may brave life's dangers,
In hope and not in dread,
Whose mother's pray'rs are lighting
A halo round his head;
In wheresoe'er he wander
Through this cold world and dark,
There white-winged angels follow
To guard life's erring child.
Go! let the scoffer call it
A shadow and a dream—
Those meek subservient spirits
Are nearer than we deem;
Think not they visit only
The bright enraptured eye
Of some pure sainted martyr,
Prepared and glad to die:
Or that the poet's fancy,
Or painter's colored skill,
Creates a dream of beauty,
And moulds a world at will;
They live, they wander round us,
Soft resting on the cloud,
Although to human vision
The sight be disallowed.
They are to the Almighty
What rays are to the sun:
An emanating essence
From the great supernal One.
They bend for prayers to listen;
They weep to witness crimes,
They watch for holy moments,
Good thoughts; repentant times;
They cheer the meek and humble,
They heal the broken heart,
They teach the wavering spirit
From earthly ties to part.
Unseen they dwell among us,
And when they watch below,
In spiritual anguish,
The sepulchre of woe;
And when we pray, tho' feeble
Our orisons may be,
They then are our companions
Who pray eternally.

INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*St. Peter's Institute.*—A Society has been recently organized by this title, chiefly among the members of St. Peter's congregation, the immediate object of which is to establish a *Catholic Library.* Besides the utility of such an institution to Catholics themselves, the number of inquirers and converts who are seeking for works illustrative of Catholic doctrine and practice, would seem to point to its particular necessity. The effort made some years since under the auspices of the "Calvert Institute," shows that the importance of the subject has been well considered before, and although the result of that undertaking did not prove finally successful, sufficient progress was made in accumulating books, &c., to justify the originators of the present society, in anticipating the collection at this time, by assiduous attention, of a library of at least tolerable pretensions. It is contemplated also to add a reading room for Catholic papers and periodicals, when circumstances will permit. The "Institute" possesses an advantage, in having a library already commenced, and the books in use, although as yet the number of volumes is small. The collection was begun during the last year by the pastor of the church, and a circular issued to invite contributions, from which we extract the following:

"Some years ago a Catholic Library was established for the use of the Sunday School of St. Peter's church.

"The consoling effects it produced among the children of the school, induced several zealous persons to wish for the extension of the same blessing not only to all the members of the congregation, but also to all the Catholics of the city at large.

"To be able to comply with this pious desire, it becomes necessary to procure a sufficient number of books, and consequently to call for assistance upon those who feel an interest in this good work.

"It is needless to expatiate upon the salutary effects which will flow from the diffusion of such books among all the classes of the Catholic community. The mind will be enlightened and faith strengthened; sinners will be converted from their evil ways, and the just confirmed in the practice of virtue; the examples of the saints will encourage the timid and the weak, and inspire them to renewed vigor to conquer the enemies of their salvation, and deserve the crown of heaven. The evils caused by licentious books will be counteracted, and the reading of the doctrine, maxims, and life of our divine Saviour, together with the written instructions and lives of his faithful followers, will produce the happiest results."

The many duties however of the pastor not permitting him to give the requisite attention to the charge, he has handed it over to the members of St. Peter's Institute, who have been engaged in soliciting contributions in money and books. They have also got up a course of lectures for the benefit of the Society, during the past season, which were delivered in the basement of the church, as follows:

Rev. John P. Donelan, "On the Influence of the Catholic Religion on Literature and the Arts."

Wm. A. Stokes, Esq., of Philada., "Observations on the Influence of the Catholic Religion among the people of Europe."

Joseph R. Chandler, Esq., of Philadelphia, "Italy: its condition and prospects."

Rev. A. Hitselberger, of Norfolk, "Ireland and her wrongs."

An additional lecture will close the course, to be delivered after Easter.

Whatever advantages the library may lose by not possessing a more central location, (being now kept in the basement of the church,) it is believed will be more than compensated by its being under the immediate supervision of a clergyman, and at the point of meeting of the greater portion of the members of the Institute. In truth, however, the great increase of the city in a western direction, the wants of the large congregation already worshipping at St. Peter's, and the number of converts constantly seeking instruction at the church, will doubtless occasion a demand for as many books as the society will be able to supply for a long time.

Donations in books have been received among others, from F. Lucas, jr., John Murphy, Mrs. John E. Howard, Jas. W. Barroll, Jno. McColgan, and H. H. Burgess. A number of other contributions are promised. To these

and to the following contributors to the funds of the Institute, (particularly the first named gentleman,) the sincere thanks of the society are due: T. Parkin Scott, John Sharkey, C. Oliver O'Donnell, Basil R. Spalding, Dr. O'-Donnell, Daniel J. Foley, Edward Boyle and F. Dandelet. Other contributions in books and money have been received from members of the congregation.

Although the establishment of the Library is the object to which the efforts of the Institute are now directed and its funds appropriated, it is not the sole comprehended in its organization, and as time permits, other fields of utility *not interfering with the scope of existing societies* will be developed. The attention of our Catholic brethren is solicited to the following summary of its constitution, which it will be seen, offers great inducements to them to become members, and to contribute their abilities in behalf of an undertaking likely to prove at once advantageous and honorable to Catholicity among us. "Its object," (article 1st) "shall be to advance the interests of religion generally, to sympathise with Catholic movements, and to aid in the dissemination of religious knowledge." The pastor of St. Peter's church is, *ex officio*, the president of the society, but the other officers are annually elective. The following were chosen in December: 1st vice president, John S. Sumner; 2d do., Jas. A. Williams; secretary, Dr. Joseph A. Keenan; treasurer, I. Casey Barry. No fee is required from members, and the names of those who wish to become members are handed to the pastor, to be reported by him for election at a succeeding meeting. None but Catholics are eligible, and of course those who are known to neglect their religion will not be reported by the pastor for membership. As the Institute is incurring no expenses other than attach to the Library, its regular resources are expected to be derived from subscriptions for the use of the books, which are upon a very moderate scale.

The regular meetings are held on the fourth Sunday of every month, and at present at the pastor's house, adjoining the church. Probably for some time the Library will be open only on Sundays, but as a regular librarian is now appointed, it will be open at other times or at all times, as circumstances may justify. Books can also be procured at 8 o'clock daily on week days: Peter Smith, librarian. The pastor can also furnish books when desired.

The president has also the privilege of selecting, once a month, some member or other person to deliver a discourse before the Institute on the day of its meeting. This will give an opportunity of bringing forward the talent and resources of some of our Catholic brethren, which, while it may do honor to themselves, will effectually subserve the edification of their neighbor. It will also afford an opportunity of hearing distinguished strangers from other places, when occasion will permit, or of having their productions read when sent.

Persons desirous of becoming members, (and we look forward to the great extension of the society), can hand in their names through the officers or members. In like manner, donations in money or books will be thankfully received, and will be taken charge of by the pastor, for the society. *Ad Majorum Dei Gloriam.*

Spiritual Retreat.—The retreat which was opened at the Cathedral on the fourth Sunday of Lent, was closed on Passion Sunday. The Rev. Samuel Mulledy, S. J., preached three times each day, and several clergymen were in constant attendance at the confessional. We have been informed that about three thousand persons approached the holy communion in the Cathedral and other churches. On the last day of the retreat, the M. Rev. Archbishop addressed the people, and gave the papal benediction.

Preamble and Resolutions, adopted by the teachers of St. Vincent of Paul's Sunday School Association, Baltimore, April 18th, 1848:

Whereas, it has pleased an All-wise Providence to remove from among us our fellow member, JOHN MCCAFFREY, and to call him prematurely from this land of trials, to reap the reward of his labors in a better world:

Whereas, the deceased during life was endeared to us all, and to all who knew him, by his integrity, his zeal for religion, and exemplary piety: and

Whereas, by his death society has been deprived of a valuable member; a fond mother of an affectionate son; a disconsolate wife of a devoted consort; and relatives of one, in whom were centred their deepest affections: Be it therefore

Resolved, That the members of this Association have received with the deepest regret the announcement of his death.

Resolved, That we sympathize with the re-

latives of the deceased, in the loss they have sustained.

Resolved, That we wear the usual badge of mourning for thirty days, as a testimonial of our sorrow for his death, and our respect for his memory and virtues.

Resolved, That these resolutions be published in the U. States Catholic Magazine, and a copy of the same be sent to the relatives of the deceased.

Committee, { M. J. Kerney, chairman, E. J. Graham, V. A. Cross.

Young Catholic's Friend Society.—At a meeting of the Young Catholic's Friend Society held April 2, 1848, the following gentlemen were unanimously elected members: Wm. J. Wells, James Storm, John Sullivan, Michael Roach, Patrick Kernan, Edward Boyle, James Carroll, John Carroll.

Diocess of Richmond.—*Sisters of the Visitation.*—We are pleased to learn that the school, lately opened by these religious ladies at Wheeling, is prospering beyond their most sanguine expectations. It numbers already about fifty pupils.

Catholic Church on fire.—The *Baltimore Sun* states, that on Good Friday, the Catholic church at Richmond, Va., was considerably damaged by fire. After service, one of the lads attending the altar commenced extinguishing the candles in the sacristy, when the drapery caught fire, and immediately the whole was enveloped in flames. Every thing like drapery in the sacristy was almost entirely consumed, and several small paintings were likewise destroyed. The Rev. Timothy O'Brien, in his efforts to extinguish the fire and save such articles as were most valuable, had his face and hands severely, though not seriously burnt. A son of Mr. Henry Miller had his hands and face also badly burnt.

Diocess of Charleston.—*Episcopal Visitation.*—The Rt. Rev. Dr. Reynolds recently visited Macon, Milledgeville and Savannah, and at the last mentioned place he confirmed, on the 9th April, about forty persons, of whom one was a convert.—*Cath. Miscellany.*

Archdiocess of St. Louis. — *New Church.*—We learn from the *St. Louis News Letter,* that the corner-stone of a new church was laid at Westphalia, Osage county, on the 19th of March. The first church built there in 1837 was of wood, and being too small for the congregation, will be replaced by that now to be erected in brick. The church will be under the invocation of St. Joseph.

Religious Education in St. Louis.—"We are enabled to present a summary of the state of religious education in our city, from the report lately submitted to the Young Catholics' Friend Society, by the gentleman appointed to visit the various Catholic schools and churches, who has communicated to us the result of his inquiries from the Rev. pastors and teachers at our request.

	Average number attending.	Confirmed & made their first com.	Preparing for confirmation and first com. this year.
Male Schools.			
Cathedral school (English)	208	90	30
St. Mary's do. (German)	80	42	50
St. Joseph's school (Ger.)	90	12*	25
St. Patrick's do. (Eng.)	100	22	30
St. Francis Xavier's school, (English and German)	400		
Total Male children,	878	166	135
Female Schools.			
St. Philomena's sch. (Eng.)	180	26	30
St. Joseph's do. (Ger.)	180	20	30
S. Heart free school, (Eng.)	70	6	25
St. Vincent's (Eng. & Ger.)	300	80	100
St. Mary's Orphan Asylum school (Eng. and Ger.)	210	35	62
Total Female children,	940	167	247
Total Male and Female children,	1818	333	382

E. C. White.

* Seven of this number only confirmed.

In this enumeration are not included the students and pupils of the university, seminary, female academies of both convents, high, public or private schools, or children of the male and female orphan asylums."—*St. Louis News Letter.*

The News Letter. We regret to perceive from an announcement in this paper of April 1st, that it will be henceforth discontinued for want of sufficient patronage. The *News Letter* was a well conducted journal and should not have been suffered to retire from the field in which it had so usefully labored. When will the Catholics of the U. States begin to understand and to discharge their duty of sustaining the press which has been established for the defence of their religion?

Diocess of New Orleans.—*New Church.* On Sunday, Feb. 27th, the corner stone of a new church was laid at Thibodeaux, by the Rt. Rev. Dr. Blanc.—*Cath Advocate.*

Dedication and Ordination.—On Sunday, March 19th, the church of St. Joseph, at New Orleans, was opened for divine service. The blessing of the church was performed by the Vicar General, Abbé Rousselon. Bishop Blanc afterward officiated pontifically, and conferred the holy order of priesthood on Mr. Cornelius Moneyhan, and the deaconship on Mr. Charles Sanson.—*Prop. Cath.*

Confirmation.—March 23, Bishop Blanc confirmed eighty-five persons in the church of St. John the Baptist, at West Baton Rouge; whence he proceeded to Iberville where he administered the same sacrament to forty-six persons. On the 2d of April, he confirmed eighty-one in the church at East Baton Rouge. —*Ibid.*

Diocess of Natchez. — *Confirmation.*—On the 26th of March, Bishop Odin confirmed eight persons at the Bay of St. Louis, where he also laid the corner stone of a new church.

Diocess of Nashville.—*Confirmation.*—On the 27th February, Bishop Miles, confirmed twenty-four persons at Memphis, three of whom were converts.—*Corresp. of Cath. Advocate.*

Diocess of Cincinnati.—*New Church.*—We learn from the *Catholic Telegraph* that, on the 19th of March, the Rt. Rev. Dr. Purcell laid the corner stone of St. Joseph's church at Cincinnati, corner of Linn and Laurel streets. The people were addressed in German and in English.

Diocess of Cleveland. — *Progress of Religion.*—We borrow from the *Cath. Telegraph*, the following remarks of the Cleveland *Daily Herald.*

"Bishop Rappe is just what every man who has important enterprises in hand should be, a real working man. His labors, too, are for the benefit of others—the present and the future—the temporal, social, and moral improvement of the people of his charge. Strict sobriety, industry, and economy, are virtues which he inculcates with hearty good will—the sure stepping stones to individual, family, and associated success.—Temperance supports the superstructure, and now over five hundred cold-water men are enrolled in the Cleveland Catholic Temperance society.

Education is another invaluable means of improvement. A free school for boys has been opened, under the auspices of Bishop R., in the Cleveland Centre Block, and he has made a purchase of an eligible tract of ground, including several buildings, on the corner of St. Clair and Bond streets for the purposes of a female seminary, which will be opened by competent instructors next autumn. It will be a day and boarding school, and a free school for small girls will be established in connexion with the seminary.

The Catholic population of our city and immediate vicinity, now numbers about four thousand, and the wants of the people require a much larger and more central place of worship than St. Mary's church. An effort will be made to build a cathedral the present year, and for this purpose the well known liberality of our citizens will be appealed to. We are informed that a committee to solicit subscriptions has been appointed, who will present the claims of the object in a few days.

A site for the location of the Cathedral, at the head of Superior and the corner of Erie and Meadow streets has been purchased, and we have seen a drawing of the proposed edifice, which will add very much to the good taste and inviting appearance of our beautiful young city. The cathedral will be 70 feet by 150, in Gothic style, with a tower, appropriately ornamented, and the cost is estimated at from 40,000 to 50,000 dollars."

Diocess of Little Rock.—A new church, under the invocation of St. Patrick, was recently dedicated at Fort Smith, by the Rt. Rev. Dr. Byrne. A college is soon to be opened in that place.—*Correspond. of Cath. Advocate.*

Diocess of Pittsburg.—*Reception.*—Miss Catherine Russel (Sister Mary Magdalene De Pazz), Miss Eliza O'Neil (Sister Mary Camillus), Miss Elizabeth Kennedy (Sister Martina), and Miss Johanna Fogarty (Sister Mary Johanna), were admitted as novices into the order of the Sisters of Mercy, and received the white veil from the bishop in St. Paul's cathedral, on Tuesday the 28th March.—*Pitts. Catholic.*

Profession.—Sister De Sales (Brown) and Sister Stanislaus(Fennessy) made their profession in the same order at the convent of our Lady of Mercy, on the 12th of Feb.—*Ibid.*

OBITUARY.

Communicated.

Rev. Charles Farrell was born in the county of Longford, Ireland, Sept. 20, 1821. After attaining as good a knowledge of the Greek and Latin languages and Mathematics as his native county could afford, he embarked for New York in 1839, from thence he proceeded to Canada, and having remained a year in the college of St. Sulpice in the city of Montreal, and having acquired a good knowledge of the French language, he started for

Mount St. Mary's college, Md., where having pursued his studies for two years, he determined to consecrate his labors under the bishop of Richmond, in whose diocesan seminary he completed, with distinguished success, his theological course.

After his ordination in 1845, he was occupied for a brief period in the sacred ministry at Lynchburg, whence the bishop transferred him to a new and uncultivated field of labors in Western Virginia. In Kanawha and the neighboring counties he entered with warm and devoted zeal on the duties assigned him, and strove with frank and winning manners, eloquent speech and priestly deportment, to organize congregations, erect churches, and bring wandering sheep into the one fold of Christ.

Last year he was recalled to the important station of Lynchburg, and in the midst of his preparations to depart, God was pleased in his inscrutable ways to arrest him in his career of missionary usefulness, and bereave the diocess of Virginia of this young, talented and promising clergyman. He died August 6, 1847.

Rev. Mr. Farrell was from his earliest years dear to all who knew him. He excelled in his studies, and in every manly exercise. He was warm-hearted, generous, sincere, and undeviating from the ways of honor, piety, and truth. To a long tried friend he was devoted and sincere, the writer of this well remembers his sentiments upon the subject of friendship, and it is hoped that it will not be out of place here to record them, "that of all the temporal blessings which God in his overflowing goodness bestows on man, one of the greatest is a sincere and virtuous friend. Into the formation of such a character enter all the amiable and noble qualities our nature possesses: and in the intercourse of virtuous friendship we find the exertion of the noblest principles, and a display of the worthiest actions." His sentiments upon other moral subjects were equally sublime. But the tree was cut down at the moment the fruit began to ripen.

Every talent he possessed, every study he engaged in, every acquirement he made, every mental gift Providence blest him with, were dedicated to one great object, the service of God, the spreading abroad and defence of religious truth for the benefit of his fellow man, and the salvation of his own soul. He was fully impressed that it was "by the grace of God he was what he was," that he had no gift which he did not receive, and thus felt himself bound to use it in the service of the Giver. With justice may it be said of him, "he did not bury his talent," but like the good servant turned it to good account, and we trust that he had the consolation of hearing from his Divine Master, when his soul departed from this earthly scene, "Well done, thou good and faithful servant, because thou hast been faithful over a few things I will set thee over many, enter into the joy of thy Lord."

"Never," says the clergyman who travelled day and night to visit him in his last illness, but who was too late even to attend his funeral, "Never did bigotry or calumny attempt to cast a stain on his character, so pure and holy was his life." And again he says, "in his death has the diocess of Richmond sustained an irreparable loss." He was an ornament and an honor to the clerical body of which he was a member, and on this account, the writer of this poor tribute to his memory, would request all those former friends and acquaintances of Mr. Farrell, and who are now clergymen, that they would remember him at the altar, and offer up "the clean oblation to the Almighty Father of all, that his soul may rest in peace."

Communicated.

Died, on the evening of the 7th of April last, Mrs. Elizabeth Daugherty, widow of the late Neal Daugherty, in the sixty-fourth year of her age. At an early period of her womanhood she became a convert to the faith of our holy church. During the whole course of her life she discharged with the strictest fidelity her every duty as a Christian, a wife and a mother. Her constant solicitude for the salvation of her soul, her purity of life, and the calmness and resignation of her death, give us the consoling assurance that she is now in the enjoyment of that bliss which is eternal.

*

March 20th, at the Charity Hospital, New Orleans, Sister Cleophas, (Ott). Born in 1804, in Alsace, she came to America very young, and entered the Society of Sisters of Charity in 1826. For the last fourteen years she had labored most assiduously in the institution where she died.—*Prop. Cath.*

At St. Joseph's Sisterhood, near Emmitsburg, on the 28th March, Sister Mary de Chantal (Miss Sarah Miles), formerly of Washington.

At Chicago, on the 10th of April, the Rt.

Rev. William Quarter, bishop of that see. His disease was congestion of the brain. Bishop Quarter was educated at Mount St. Mary's College, near Emmitsburg, and on leaving this institution went to the city of New York, where he labored zealously and successfully until he was called, in 1844, to a wider field and more responsible station, as the first bishop of the diocess of Chicago.

Since his removal to the state of Illinois, which formed the limit of his episcopal jurisdiction, religion has advanced with rapid strides, numerous churches having been erected, the body of clergymen increased, religious and educational institutions established, and various means adopted for the promotion of piety among the faithful.

Bishop Quarter was endowed with solid talents, which he had diligently cultivated. As a man he was of an amiable disposition, and pleasing manners, which were calculated to win for him many friends. As a chief pastor, he was distinguished for his zeal, which made him indefatigable in his labors for the interests of religion. The establishment of the theological conferences in his diocess, at which the clergy were assembled twice during the year, showed alike his energy and judgment, in providing for the welfare of the church.

April 23, The Rt. Rev. John Bazin, bishop of Vincennes, after a few days sickness. This melancholy intelligence reached Baltimore by a telegraphic despatch, on the 25th. Scarcely had Bishop Bazin, entered upon his episcopal career, when he was called away, in the inscrutable providence of God, from the field of his labors, his first efforts in which gave promise of extensive usefulness.

FOREIGN.

Recent Events.—Since the issue of our last number, the intelligence from Europe has been of a most startling character, the whole continent having been thrown into commotion by the general up-heaving of society, old institutions every where making way for a new order of things. The impulse given by France to the attempts at political reforms and the establishment of popular liberty, has spread throughout all the nations of Europe, and so far has resulted in consequences equally vast in extent and thrilling in their nature. Despotic governments have been forced into constitutional monarchies, and monarchical forms have been superseded by republican institutions. In Italy, Austria, Prussia, and the other German states, the progress of liberty has been marked by the most rapid strides, while in Great Britain the people are loudly clamoring for the redress of their grievances, especially in Ireland where, it is to be hoped, the fruits of civil and religious freedom will be the more rich and lasting, as the oppression which has weighed upon its inhabitants has been the more cruel and protracted. One of the most striking features in this universal setting aside of despotic thrones, is the comparatively little loss of human life. Battles have indeed been fought, but in an informal manner, and with such preponderance in favor of popular rights that arms have been unable to oppose any effectual resistance to the force of public opinion. In France the election of members for the national assembly was to take place on the 23d of April, Easter-day. The assembly is to meet on the 3d of May. Several clergymen, and among them the celebrated Father Lacordaire, are candidates, with a likelihood of being elected. In Italy the pope is keeping pace with the grand march of reform, of which he is justly regarded as the prime mover and the most influential patron. He has published a constitution for the government of his states, which will be found in another column. It is not true, as stated in several papers, that he issued a proclamation sustaining kingly power. His proclamation was addressed only to the citizens of Rome, calling upon them to abstain from all demonstrations of violence, against the residences of foreign powers in Rome. These powers have a right that their representatives should be respected, and it was this right that the pope was desirous to protect. The north of Italy has been completely revolutionized: the duchies of Parma and Modena have annexed themselves to Piedmont and Lombardy. Lombardy itself and Venice have expelled the Austrians, with the aid of King Charles Albert, who marched into the country at the head of his troops. Austria has a constitutional government, and Hungary has declared itself an independent monarchy, with the Arch-duke Stephen for king. The king of Bavaria has abdicated, and a constitutional government has been proclaimed; the same has been done in Hanover and Denmark. Liberal governments have also been conceded in Baden, Wurtemburg and Saxony.

In Prussia the king has been compelled to grant important reforms. Cracow has declared itself a republic, and the grand duchy of Posen has begun to reorganize an independent government, with the connivance of the king of Prussia. In England, the Chartists are making grand preparations for presenting their petitions to the ministry, while in Ireland all hearts are beating high among the repealers and confederates, in expectation of a favorable crisis for enforcing rights, which have been so long most tyrannically denied them. We give below more copious information on these various heads, from the latest advices.

FRANCE.—*M. de Montalembert and the Pope.*—M. de Montalembert having addressed his late speeches on the affairs of Switzerland and Italy to his holiness, has received a letter in reply, in which Pius IX ascribes the moderation shown by the revolutionists towards the church in a considerable measure to the impression produced by the eloquence of M. de Montalembert and the other Catholic orators.—*Tablet.*

The Interdicted French Clergy and the Revolution.—The following statement is made by the *Voix de la Vérité* of the 1st instant, a journal edited by the Abbé Migne:—"The interdicted priests of all the diocesses, and even those in that position of all nations to be found in Paris, imagine their time is come, and propose to associate themselves, with the view of claiming their restoration to the exercise of the priesthood from their respective bishops, or from the episcopate collectively. If, as cannot be doubted, our prelates refuse to entertain such a proposition, then they talk of setting up a particular church of their own." The Abbé Migne utterly disclaims all sympathy with these criminal purposes.—*Ibid.*

The provisional government has instituted a committee to receive and organise the voluntary and patriotic gifts offered to the country under the presidency of the ex-Abbé Lamennais and the vice-presidency of the national poet Beranger. The latter has declined the honor proffered him of being a candidate for the department of the Seine.—*Ibid.*

The provisional government received on Saturday the following letter from the Archbishop of Paris. "It is a fine example," says the *Moniteur*, "given by the chief of the Parisian clergy, and a noble association with the popular generosity which brings daily so many patriotic gifts to the Hotel de Ville:

"PARIS, March 31.

"I send you my small offering, consisting of some silver covers—the only plate belonging to me. I should have hastened much sooner to bring them to the treasury of the republic, had I not been obliged first to satisfy the obligations of justice and charity, which this year are more extensive than all the resources I am able to dispose of.

"I remain, &c.,

"DENIS, *Archbishop of Paris.*"

The Expulsion of the Jesuits from Avignon.—The *Union Nationale* has an interesting article on the recent expulsion of the Jesuits from Avignon by the despotic commissary. We quote from it as follows:—"What was the reason for assailing them? If the decree is silent, a thousand absurd rumors fly over the town, and are seized upon by the crowd because they are absurd. People say, that hole-and-corner meetings were held at their house; the fact is false; there is not the faintest evidence to prove it. They say that strangers coming into the city, still for the elections, are housed for a night in the house; this again is false, and was shown to be so by the domiciliary visit effected by the commissaries. They say that these priests assist at the assemblies held at Avignon, with a view to the elections; this would be their right, as citizens; but certain it is, they never have assisted at such meetings. Always this pretext of the elections; merely hinted at obscurely, that they may contradict it in open day. Lastly, it was asserted that they were rich, and that their wealth was a contrast to the misery of the poor man. Yesterday the commissaries visited their house; they found there potatoes and vegetables; they saw cells containing a chair a-piece, a mattress, and some old clothes! But why these idle pretences? Say simply, 'they are *Jesuits*, and that is their crime.' The decree which suppresses the Jesuits at Avignon is not headed with the usual motto of Liberty, Equality, and Fraternity. It is because they well knew in issuing that decree liberty was violated, equality disavowed, and fraternity trampled under foot."

Paris.—As a proof of the excellent feeling which animates the great majority of the Parisian operatives, I shall produce another example. In the celebrated and ominous Fau-

burg St. Antoine, a certain number of workmen had planned a club. Cabet, the head of the Communist school, volunteered to preside over it with two of his brothers, who acted as secretaries. He had hardly begun to lay his ideas before the audience when the latter broke into strong remonstrances against such tendencies. They expostulated that though they had but little, that little they were resolved upon keeping to themselves, and were decidedly against any general spoilation of property. And, as if this was not enough, the hearers dashed at the bureau, overturned the whole, forcing Cabet and Co. to take to their heels.

The students, you may well imagine, are not behind-hand in forming associations and clubs. At the *Ecole de Mêdecine* a very numerous club has been established, and its sittings are by no means of the most pacific character. As the forthcoming elections are now the all-engrossing subject, many evenings have been employed in canvassing for the candidates. Father Lacordaire having been proposed, his name, though popular, excited general murmurs in the assembly. He was, however, invited to attend the next meeting, in order to answer any interpellation that might be addressed to him. The famous Dominican was not a man to refuse the offer, and consequently he came to the sitting that took place the day before yesterday. For nearly three hours he was constantly attacked on every subject, and his presence of mind was so great, his eloquence so admirable, that he drew enthusiastic cheers from his most decided antagonists. Whether they would or not, did they say, they were forced to acquiesce in his opinions. On his leaving the club more than a thousand young men accompanied him to his dwelling with cries of *Vive Lacordaire!* Had he not positively refused, they would have borne him in triumph to his modest little house. It is almost certain that he will be returned a member of Parliament. The same probability exists for a few other members of the clergy.

Upon the whole, we may affirm that the ensuing elections will be of a peaceful character. France seems determined upon putting an end to the revolutionary spirit, when once the republic is firmly established. It would, indeed, be highly desirable that no retrograde tendencies should be manifested by the national assembly, for, if the contrary were the case, we must, alas! look forth to bloodshed and anarchy. Much is said about the discontent of the latter against the capital, but this, I believe, to arise much more from the financial crisis than from any political distrust.

The Catholics, thank God! are not forgetting their own interests. They continue to work on steadfastly, so as to secure their votes to such men as may offer every guarantee of religious freedom. As a remarkable specimen of this, I may adduce their promise to vote for M. Coquerel, a Protestant minister, provided the latter engages to adopt and support our programme, which he has already consented to do. Indeed, this was first offered by the Protestants themselves, a circumstance which may secure us 12,000 votes in Paris alone. With the view of promoting the success of every sincere and honest candidate, the committee for religious liberty has started a periodical, called *l'Election Populaire*

The religious movement, far from losing ground, seems to be growing daily in strength and numbers. You may observe that the priests are constantly called on to bless the trees of liberty which have been planted in all Paris. On one occasion the people refused the interference of a Protestant minister, declaring they would hear of none but Catholic priests, *priests of Pius IX.;* and when the ceremony ended, they all broke out into cries of "Vive la Religion!" "Vive Jesus Christ!" an exclamation frequently accompanied by many a heterogeneous oath. Several priests have lately become the objects of popular favor by their noble and enlightened conduct. Indeed, every where they are listened to with respect.

On the other hand, we must confess that there are many dark spots in our sky.—*Tab.*

The Jesuits.—The members of this illustrious order have suffered the most outrageous injustice, amid the political convulsions now agitating Europe. In some instances it has been the effect of mob violence, in others, it has been connived at by government officials. The latter was the case in France, at Lyons and Avignon, in direct violation of the liberty which the government professes to secure to all. But the press is not silent in the face of such outrages, and it is to be hoped that religious bodies in France will ere long enjoy, at least as much liberty as is conceded to political clubs. Such must be the case, unless

French liberty be a mockery. Pius IX has openly declared his determination to protect the Society of Jesus.

The French Constitution.—Mr. Walsh, the American consul at Paris, is preparing, at the request of members of the provisional government, a synopsis of the Constitution of the U. States, with his views of the practicability of adopting it for the French republic.

FUNERAL ORATION OF DANIEL O'CONNELL, BY THE REV. PERE LACORDAIRE.

Concluded from p. 218.

It is not alone the church which is persecuted here below—humanity suffers also. Humanity, like the church, is by turns persecuted and delivered, and for the same reason. The church is persecuted because it possesses rights and imposes duties; humanity has also within its domain rights and duties. Justice visits us, no matter in what hands it be placed; we seek to escape it, not only to the detriment of God, but to the injury of man; we deny the rights of man as we deny the rights of God; and it is a mistake to believe that there is but one conflict on this earth, and that if the church sacrificed its eternal interests, there are no others for which we should combat. No, undeceive yourselves: the rights of God and the rights of humanity are conjoined—the duties towards God and the duties to humanity have been mingled in the Gospel as well as in the law given from Sinai; all that which is done for or against man. When God is persecuted so are we—when God is delivered we are freed also. The history of the world as well as the history of the church has its persecutors and its liberators. I could make you a list of them, but time presses; let us pass them by, and return to that beloved and glorious O'Connell, to view him as the son of man, after having recognized him as the child of God. He was fifty-four years of age when he carried emancipation. Fifty-four years—it is a terrible age; not because it borders on senility, but because it is strong enough to feel ambition, and yet is disposed from lassitude to be content with the past and to dream of repose from glory. There are few men who, having obtained by thirty years labor a single triumph, and, above all, so lofty a triumph as that of the act of emancipation, would have sufficient courage to commence a second career, and to expose their fame to strokes of fortune whilst they could enjoy a fortunate and glorious old age. Others would be ensnared by vulgar ambition. We see these tribunes of the people, after having served in their youth the cause of liberty and of justice, detach themselves from that cause under some pretence of duty, persuade themselves there are two ways of serving it, and, misled, make the second part of their lives an insult to the first.

O'Connell knew how to avoid both these rocks; he remained young, and unconscious of years, to the end of his life. I see youths in this audience. O'Connell was no older than you when he disappeared from amongst us—he lived and died in the purity of an uncorrupted youth. Hardly glanced he at his triumph—scarcely had he forced the doors of parliament by a second election, when he left his position, and to the astonishment of all England, went to Ireland. What sought he there? He went to announce to Ireland that to give liberty to conscience alone was not sufficient; that God and man are inseparable, and that after having served the kingdom of heaven, there remained for him the duty of benefiting his native land. He had only fulfilled the first commandment, not the second; and as both together make but one commandment, not to have fulfilled the second, was to be wanting in the full accomplishment of the first. He acknowledged himself to be old, to be at the climax of glory; yet his intention was to recommence his life, and never to rest a single day until he had obtained perfect equality of rights between England and Ireland. For inasmuch as concerned human law, such was the state of the two countries, that the one was merely the satellite of the other. England had annihilated the property, commerce, the industry; all the rights of Ireland to increase her own; and this odious system placed Ireland in such a state of inferiority, as to make it difficult for its people to drag out existence. Such is despotism, my brethren, and we are all less or more inclined to it; we all to a certain extent seek to diminish the rights of others, to augment our own; and the man who is free from this blot, so deeply fixed in our race, may believe he has arrived at the fulness of perfection of human nature.

O'Connell kept his word. No day passed over in which he did not insist on the equality of rights between England and Ireland, and he spent in this work the last seventeen years of his life. He succeeded so far that the ministry presented several bills for the purpose of establishing equal rights between the countries,

ut parliament constantly rejected them. The iberator was not dejected, he had the gratifiation to see the corporations of Ireland, hitherto exclusively Protestant, fall under his blows, nd, the first Catholic for two hundred years, e saw on his breast the insignia of Lord Mayr of Dublin.

This constancy in vindicating the rights of an for his country, without ever permitting imself to be cast down by age or want of sucess, would have been sufficient to mark the lace of O'Connell among the liberators of the uman race; for whoever serves his country n the general sense of the rights of all, is not man of one age or of one locality. He speaks or the existing people and for those to come; e gives them the example of perseverance, nd he throws upon the world seed, which, oner or later, the human race shall reap the enefit of. We shall be better able to estimate e political conduct of O'Connell if we exmine the base on which he founded it, and e doctrine which he has left us a legacy of, n the subject of resistance to oppression.

To demand your right, such was the strong rinciple which O'Connell urged against tyanny. There is in right as in all which is ue, an inherent force, eternal and indestructble, which never can disappear until rights emselves are no longer named. Tyranny ould be invincible could it succeed in annilating the idea of right with the name, and silence for ever the mention of it. It endeaors to arrive at this goal, and to stop by every eans of violence and corruption the mouth of stice. As long as there remain, a just soul ith courageous lips, despotism is uneasy—it rembles—it thinks eternity conspires against t. Any other means are indifferent to it, and o not alarm it much. Do you make an apeal to arms?—a battle settles that. A riot? Is n affair of police. Violence is of time, right s of heaven. What dignity! what strength is n rights which are advocated with calmness, ith honesty, with sincerity from the heart of good man. His spirit is contagious—when ve hear him our souls acknowledge and adhere o him; a moment is sufficient, sometimes, to nfluence a whole people—to proclaim him, nd to throw themselves on their knees. It nay be objected, it is true, that the demanding f right is not always possible; that there are imes and places where oppression is so inveerate that the thought of speech for right is as himerical as the reality of right. It may be so, but such was not the position of O'Connell and his country. O'Connell and Ireland could speak, write, petition, associate, elect magistrates and members of parliament. The rights of Ireland were disavowed but not disarmed, and in this state of things the doctrine of O'Connell was that of Christianity and of reason. Liberty is a work of virtue—a holy work, and, in consequence, a work of the soul. But the demand for right ought to be unceasing, the liberation of a people is not the affair of a day; it encounters infallibly in the ideas, passions, interests, and intricate relations of human affairs, a thousand obstacles accumulated by time, and which time alone, aided in its course by a parallel and uninterrupted action, is able to remove.

It is not enough, said O'Connell, to speak to-day and to-morrow—to write, to petition, to associate for the present, we must speak always, associate always, until our end be attained and our rights granted. We must tire out injustice and force the hand of Providence. You see here, my brethren, this is not a school of vain aspirations and without resolution; it is the school of tempered souls, who know the value of the good they seek, and are not astonished that they must pay a dear price for it. O'Connell, moreover, practised as he preached—that which he said he did; no life was ever more indefatigable than his. He labored for the future, as if inspired by the certainty of the present; he was never surprised, never discontented at not reaching his aim; he knew he could not attain it during his life, at least he had doubts about it, and yet you would say from his enthusiasm that there was but one day, one step between him and liberty. Who can reckon the number of assemblies he addressed and presided over—the petitions he dictated, his journeys, his proceedings, his popular triumphs, that indescribable arsenal of ideas and facts which composed the miraculous tissue of his seventy-two years? He was indeed the Hercules of liberty.

To the perseverance in the demand for rights he had another condition—that was, to be ever an irreproachable organ of it; and to explain this maxim by his conduct, we see, first, that he understood that every advocate of liberty should seek it equally and efficaciously for all, not only for his own party but even for his adversaries—not only for his own religion but for all religions—not only for his own country but for the entire world. Humanity is

one, and its rights are the same in all places, even though the exercise of them differ according to the state of manners and of mind. Whoever excepts a single man in petitioning for right—whoever consents to the enslavement of a single man, were that man only bound by a single hair, is not a true man, and is not worthy to combat for the sacred cause of the human race. The public conscience will reject that man who demands an exclusive liberty—one careless of the rights of others; for exclusive liberty is only privilege, and the liberty which cares not for others is treason. We see nations arrive at a certain development of their social institutions, and there stop short or retrograde. Do not ask why. You may feel assured that within that people there has been some secret sacrifice of right, and that these apparent defenders of liberty, incapable of wishing the same to others as to themselves, lost the illusion which conquers and saves—which preserves and extends liberty. The degenerate descendants of holy conflicts, their enervated discourse rolls in a vicious circle, which it is sufficient to fear to know they are already replied to.

Never did this occur to O'Connell; never, within fifty years, did his discourse lose for one moment the invincible charm of sincerity. It vibrated for the rights of his enemy as well as for his own. He branded oppression, no matter from whom it came, or on what head it fell; thus he attracted to this cause—to the cause of Ireland, souls separated from his by the most profound abysses—brotherly hands sought his hand from the farthest parts of the globe. There is in the heart of an honest man who speaks for all, and sometimes seems to speak against himself—there is, I say, an immense power of logical and moral superiority which almost infallibly produces reciprocity.

Yes, Catholics, understand this well—if you wish liberty for yourselves, you must wish it for all men, and for all under heaven. If you ask only for yourselves it will never be granted. Give where you are masters, that it may be given to you where you are slaves.

O'Connell understood in a further sense, the maxim that we must be irreproachable in demanding our rights. He wished that a sincere and religious respect should be paid to authority, and to the law, which is its highest expression. For authority also is a liberty, and whoever wishes and yet attacks authority, knows not what he says nor what he does. Authority is an integral part of liberty, as duty is manifestly co-relative with right, the right of one man implies the duty of another. Hence it is that political charters, as well as the great charter of the Gospel, consecrate at the same time right and duty, liberty and authority. The hand which separates them destroys them, and never shall any people who do not equally respect both, be capable of becoming a free people. O'Connell pushed to the extent of superstition his respect for the law. He indulged in every liberty until he encountered a law in force; and yet no man ever made so surprising a use of the small space which persecuting laws left at his disposition. His profound knowledge of law was of great service to him in his magic advances and retreats, and he had the honor to die after forty-seven years of political agitation without even having incurred one final judicial condemnation. Once, at the time of the celebrated meeting of Clontarf, he feared he was caught in a snare from which he could not escape without soiling the baptismal robe of his popular and Christian leadership. On the eve of the meeting, when Dublin and Ireland were gorged with British troops, the viceroy proclaimed that the meeting should not be held. O'Connell shuddered at the thought of the inevitable conflict between the people and the army. Pale and agitated he sent off expresses, courier after courier during the entire night, and at length at the dawn of day, after a frightful night, he had the happiness to learn that not one soul would be at Clontarf where half a million was expected.

This was the occasion of his latest triumph. You know how England wished to punish him for the half century of agitation in which he had plunged the third of her empire—how he was cited, condemned, imprisoned—and how he appealed to the House of Lords, where he knew he had so many enemies. Illustrious epoch! when all Ireland came to visit its captive Liberator in his prison!—when the assembled bishops offered up prayers to God that the man of Erin might be comforted in his tribulation, and come forth victorious! This prayer of the nation was heard, and after a magnanimous decree, which declared that O'Connell had not been in the wrong, Ireland had once more the pride and consolation to carry its venerated father forth in all the glory with which she had surrounded him, and without diminution of increase or of termination.

In the opinion of men, O'Connell ought to

have died that day; but the Arbiter of Destinies and the Judge of hearts had otherwise decided. O'Connell was a Christian—the faith and the love of God had been the vivifying principles of his entire existence; and yet, truly faithful although he was, perhaps he had not been insensible to the seductions of his magnificent triumphs. Glory is a subtle poison, which penetrates the shield of the best regulated minds. O'Connell merited that God should purify him whilst alive, and after so many crowns which had never been disgraced, he should place on his head the crown of adversity, without which no glory is perfect on earth or in heaven.

O'Connell saw a portion of his friends detach themselves from him; his soul was wounded in pride and in friendship; it was also stricken in his people, whom he had so tenderly and efficaciously served. A horrible famine mowed down under his eyes the children of Erin; he saw evils against which eloquence and genius availed nothing, and he felt in his inmost soul the emptiness of glory. But whilst he was a prey to this woe-fraught agony, suddenly, on the sacred banks of the Tiber, a voice was heard, which stirred in their centres the world and Christianity. Each expected a father who felt the wants of the times, who would take them under the direction of his pacific and pontifical hand, and elevate them from the earth to the level of religion. This expectation and these vows were heard. O'Connell might die —Pius the ninth had appeared in the world; O'Connell might be silent—Pius the ninth spoke; O'Connell might descend into the shroud of the tomb—Pius the ninth was in the chair of St. Peter. The old and dying athlete of the church and of humanity was not deceived; the strength and the weakness of his life were revealed to him; he knew that he had been but the precursor of a greater liberator than himself; and as John the Baptist went to visit in the desert the Messiah he expected, and whose shoe-string he deemed himself unworthy to untie, O'Connell turned his eyes towards Rome, and making a last effort over age and over misfortune, he set out in the simplicity and in the joy of a pilgrim. But it was too late—the breath of life departed from him on the shores of the Mediterranean, when he almost saw in the distance the cupolas and the horizon of Rome. All Rome expected him, and prepared arches of triumph for his reception. His heart alone arrived in the city, where Pius IX received it. The pontiff, placing his hands on the son of O'Connell, said these words to him—"Since I am deprived of the happiness so long wished for, of embracing the hero of Christianity, I have at least the consolation to embrace his son." Seek not the tomb of O'Connell elsewhere then, brethren; it is not in Ireland, worthy though she was to possess him eternally. The tomb of O'Connell is in the arms and in the soul of Pius IX. It is there we must look when addressing to the Liberator our last words, the words of prayer and of adieu.

Let us recall our attention for a moment.

My brethren, the interests of the church are those of humanity, and the interests of humanity are those of the church. Christianity, of which the church is the living body, arrived at its present degree of lofty power by means alone of the profound relations which exist between it and humanity. Modern society is the expression of the wants of humanity, and in consequence it is also the expression of the wants of the church; these few words give you the key to the life of O'Connell. O'Connell has been in our age of dissensions, the first mediator between the church and modern society, which is the same as to say, he was the first mediator between the church and humanity. We must follow his footsteps, my brethren, if we wish to serve God and man. Without doubt, it is the world which has separated itself from us, which wished to exist and govern itself without us; but it is of little moment how the evil arose, or whose was the pride which led to the separation. We perceive today how much we need each other; let us make the advances to the world which seeks and expects us. The admiration it pays to the memory of O'Connell, the encouraging cheers it raises around Pius the ninth, are vows made in the face of heaven, and a proof that it is not insensible towards him who understands its afflictions and its necessities. Let us understand these things; let us march at a distance, but with faith, on the glorious footsteps we have this day contemplated; and if now you perceive in yourselves a will, if the vain shadows of the past are dissipated, if strength returns to you, and with it a presentiment that you will not be useless to the cause of the church and of humanity, give credit to the true cause—say God spoke to you once by the soul of O'Connell.

Italy.—*La Lega Italiana* contains a formal proclamation of the new Roman funda-

mental constitution, by his holiness Pope Pius IX.

The college of cardinals (chosen by the pope), is to be constituted a senate, inseparable from the same, and two deliberative councils for the formation of the laws are to be established, consisting of the "high council" and the "council of deputies."

The judicial tribunals to be independent of the government, and no extraordinary commission courts are to be in future established. The national guard is to be considered an institution of the state.

The pope convokes and prorogues the legislative chambers, and dissolves the council of deputies, being required to convoke a new chamber within three months, which will be the ordinary duration of the annual session. The sessions are to be public. The members of the senate are to be appointed by the pope for life, and their number is not limited. The qualification of a senator is the age of thirty years, and the plenary exercise of civil and political rights.

The senate will be chosen *par preference* from the prelates, ecclesiastics, ministers, judges, councillors of state, consistorial lawyers, and the possessors of an income of 4,000 scudi per annum.

The pope will appoint the president and vice-presidents.

The second council will be elective, on the numerical basis of one deputy to every 30,000 souls.

The electors are to consist of the *gonfalonieri* (mayors), priors, and elders of the cities and communes; the possessor of a capital of 300 scudi; the payers of direct taxes to the amount of 12 scudi per annum; the members of the colleges, of their faculties, and the titular professors of the universities; the members of the councils of discipline, the advocates and attorneys practising in the collegiate tribunals, the *laureates ad honorem* in the state universities, the members of the chambers of commerce, the heads of factories and industrial establishments, and the heads of scientific societies and public institutions assessed for certain amounts.

The qualifications of a deputy is the possession of a capital of 3,000 scudi, or the payment of taxes to the amount of 100 scudi per annum, and the members of colleges and professors of universities, &c., will be eligible *ex officio*. The profession of the Catholic religion is indispensable as a qualification for the exercise of civil and political rights. A distinct and rectorial law will regulate the election of the deputies.

The discussion of financial matters exclusively appertain to the council of deputies.

The rights of temporal sovereignty exercised by a defunct pontiff are vested in the sacred college during the interregnum.

There will be a council of states, composed of ten councillors, and a body of auditors not exceeding twenty-four. This council will be required to draw up projects of law, and to give its advice on administrative effects in cases of emergency. Ministerial functions may also be conferred upon it by special law, The proclamation is dated the 14th March, and is authenticated by the sign manual of his holiness.

Rome.—"On March the 13th we witnessed here a disgraceful scene. The church of the Jesuits (il Gesu), was entered by a band of the lowest canaille headed by Ciceruacchio, and one *Sterbini*, one of the selfsame water, and as well a late guest of Lord Minto. The moment chosen for this outrage was the hour of the daily Lenten discourse; the pretext for coming was to wreak vengeance on the preacher of the previous day, who was stated to have used some irritating expressions in his sermon. Illness, however, prevented the intended victim from appearing in the pulpit. Some of the ruffians held stones in their hands —one presented a pistol at one of the poor old lay brothers—many had cigars in their mouths in the church. The Rev. Mr. Hearne, late of Manchester, remonstrated with some of them in indignant terms, and on his leaving the church they showed a disposition to assault him. When this got noised abroad, amongst the English and Irish Catholics, the feeling was one and the same—of disgust and indignation. It was immediately determined to address His Holiness. Accordingly, an address was prepared; some fifty signatures were immediately found, and the following gentlemen, all Irishmen, were deputed to wait on the Pope:—Colonel Bryan, of Kilkenny; Mr. William Connolly, of Green Park, Westmeath; Mr. Stephen Segrave, of Dublin; and Mr. Meagher, of Waterford. The reception of these gentlemen by the Holy Father was warm in the extreme. Finding that they were all natives of Ireland, he asked most eagerly if the prospects of the poor were bettering? To

one of these gentlemen, who spoke to him of the zeal of our clergy, and of the unjust calumnies of late heaped upon them, not by Protestants alone, but unfortunately by members of the same church, his Holiness emphatically answered, 'that he did not believe the accusations.' He dwelt on the strange improbability of an English Government tolerating the imputed conduct of the priests in Ireland, where the existing laws would always afford the means of punishing a guilty party. His Holiness could scarcely imagine this extraordinary degree of forbearance in an English Government when dealing with Ireland, and more than all with Irish priests. 'I have written about ten days back,' said the Holy Father, 'to the Irish Bishops; I trust that my letter will give satisfaction to all.'"

Another deputation of the Irish and English gentlemen residing in Rome waited on His Holiness to thank him for the proclamation he had published in favour of the Jesuits. The Pope received these gentlemen most graciously, and expressed his determination to defend the persecuted Jesuits by every means in his power.—*Tablet.*

Before his departure Charles Albert received a sword, presented to him by the pope, bearing the following inscription:—"To the magnanimous King Charles Albert, the sword which will make Italy free.—Pius IX." In the absence of the king, Prince Eugene of Savoy-Carignan is appointed lieutenant-general of the kingdom.

On the first appearance of Charles Albert in Lombardy he was saluted alternately by the titles of King of Lombardy and King of Italy. He, however, declared that he would adopt no measures in regard to the States of Italy emancipated from Austrian rule, except at the express instance and invitation of the regular constituted authorities of the respective provisional governments of those states.

The provisional government of Milan has issued the following proclamation:

"*To the Inhabitants of Lodi and Cremona:*

"The provisional government to whom have already given their adherence the towns of Como, Lecco, Varese, Bergamo, Brescia, Cremona and Pavia, has henceforth secured the welfare of the country.

"Every thing tends to favor its designs. The archbishop of Milan has given his benediction to the barricades; justice and religion are with us.

"Inhabitants of Lodi and Cremona hasten to participate in the benefits of the new government.

"Salt has already been reduced one-half in price; the millions of which we have been annually robbed by the Germans will now go to benefit our own people.

"Piedmontese are on our territory. By the union of their forces with our own, it will be easy to drive the great enemy of Italy beyond the Alps.

"Let your cry be 'Long live Italy!' 'Long live Pius IX!'

"The miracle of our deliverance can only have been the work of God.

"Salutation and fraternity."

Milan.—The Provisional Government has addressed the following to the Pope:

'MILAN, March 27.

"The great cause of Italian independence, blessed by your Holiness, has triumphed in our city. We have not refused the testimony of our blood, and we are not without hope that this blood will be washed out in our regeneration and that of all Italy.

"In your name, Holy Father, we prepared to fight. Your name has been inscribed on our banners and on our barricades. In your name, almost unprovided with everything, but strong in the virtue of our rights, we opposed the formidable military organization of the enemy; in your name old men and young fought and died; and in your name we speak the joy of our hearts to that God who has conquered in us his battle.

"Yes, God has conquered in us; the people declare it with loud voice; in it they forget the past sorrow, and turn full of hope to the future—certain of not being deceived, as it has already received, oh holy father! your blessing. Intrepid in the struggle, we have been merciful after victory, and in your name we have exercised clemency and granted pardon. We have committed no excesses, and even in the severe trials of war we have respected the image of the Almighty in the persons of our enemies.

"The enemy without pity while he fought, without pity in his defeat, flies in despair, barbarism attending all his steps, and converting our fine country into a desert. Churches are violated—their pastors dispossessed or punished—houses are destroyed—the people tortured—every where are fire and bloodshed. We are likewise in despair and almost with-

out pity: because the enemy, not content with having left so many marks of his blind rage amongst us, has carried with him many of our fellow-citizens, treating them with opprobrium and with marks of slavery—respected magistrates, youths in the flower of their age and hope, fathers, husbands, and sons. We live in deep anxiety for their fate, dependent as it is on the will of a wild soldiery and of authorities nearly as much depraved. This is the anguish which diminishes the joy of our victory. But after having deposed in the paternal heart of your Holiness our sorrows and our fears, we feel ourselves already consoled, and hope arises out of a favorable interposition for them. Holy Father, we ask for your sacred authority, for your propitiatory voice.

"Strong in our rights, purified in the blood of our own combatants, strong in the aid which at our request the magnanimous King of Sardinia has given, strong in your names we prepare to pursue the war and not to lay our arms down until the independence of the Italian soil be secured. Whilst making war against the common enemy we maintain order, the more necessary within when the battle rages without; and we seek, together with other Provisional Governments of Lombard cities which have suffered under the Austrian yoke, to unite, without contest for any particular form of Government, for our common country, Italy. That cause being conquered the nation will decide, and certainly with us the sentiments of our Italian brethren will have the greatest weight, resolved, as we are, to labor to the last for that Italian unity without which Italian independence can never exist.

"But at present we have nothing to think of but to fight and to drive from the Alps the common enemy, the enemy who has ere this sorrowed the paternal heart of their most holy father, and who converted your name into a sign of contradiction and scandal. We ever return to you as the first citizen of Italy, as the initiator of this grand voluntary movement which unites to our common father as to Christ all free nations of the earth. Add, then, to the force of our arms the force of your benediction. Bless us in the fulness of your great soul as you have blessed all Italy. Bless our struggles, bless our victory—our final victory, which will cause one sole voice to be heard from the Alps to the two seas—"Viva Italia, free and one!" "Viva Pio Nono!"

[Signed by all the members of the provisional government.]

Rome.—The events of Lombardy have produced a profound sensation in Rome. Young men enlist in great numbers to march to the frontiers as volunteers. On the 23d all assembled at the Coliseum, where Father Gavazzi, Colonel Ferrari, and other persons delivered patriotic speeches. The government had ordered the troops to march to Bologna. Three battalions of infantry, a body of dragoons, and a great number of volunteers had already left Rome. The last battalion of Fusiliers was to march on the 24th, and to be followed in a day or two by the battalions of moveable National Guards, several thousand volunteers, and a battery of field artillery. Orders had been issued throughout the provinces to concentrate all the troops towards Pesaro and Bologna. The Piedmontese General Durandi had been appointed commander-in-chief of the army of operation, and is stated to have left Rome for the Milanese with 12,000 men. The pope gave them his blessing. Colonel Ferrari, who fought in Spain and Algeria, was to take command of the volunteers. The Jews had offered to take arms, and numbers had already enrolled their names among the volunteers. The most perfect tranquillity prevailed at Rome and in the provinces.

The Roman Ministry.—Secretary of State, Cardinal Antonelli; Minister of the Interior, Signor Recchi; Minister of Justice, Sturbinetti; Minister of Finance, Mgr. Morichini; Minister of Public Works, Signor Minghetti; Minister of War, Pr. Aldobrandini; Minister of Police, Signor Galletti; Minister of Public Instruction, Card. Mezzofanti; Under Secretary of State, Mgr. Bedini.—*Tablet.*

PRUSSIA.—The *Allgemeine Preussische Zeitung* of April 1 contains the following important royal rescript, by which Frederick William takes the rank of a "constitutional King;"—"Concurring in the views and proposals of the Ministerial report, which has this day been submitted to me, I from this day refer all petitions relating to constitutional affairs to my Cabinet Ministers, and authorise them to reply to the petitioners.—(Signed) FREDERICK WILLIAM.—Potsdam, March 30, 1848."

The military have been recalled to Berlin at the will of most of the inhabitants, the Civic Guard being much harassed with their new duties. The working-classes at Berlin are quiet, though pervaded by a revolutionary

spirit. The concessions required by them are as follows:—The appointment of a "ministry of work" (*arbeits ministerium*), composed of working men and employers, and elected by those classes. 2. The reduction of the standing army, so that it may only serve as a preparatory school for the armed people at large. The general education of the people at the cost of the state. 4. The providing for the operatives when unable to work. 5. Cheap Government. 6. Universal suffrage for all men of age, and no qualification for the elected. 7. The non-convocation of the united Diet, and the immediate convocation of an assembly elected by universal suffrage.

PRUSSIAN POLAND.—In Silesia the peasantry are in an excited state, numbers of them refusing to pay imposts or feudal dues. The King's promise about the national re-organization of Posen has not given entire satisfaction in that Duchy, and a second petition is in course of signature for the appointment of a Pole as head president, and of Poles, to the judicial offices. On the other hand, the Germans, who on the frontiers, greatly outnumber the Poles, protest that they wish to remain German, and not to live under Polish rulers. They entreat that sympathy from their German brethren which has been extended to Schleswig and Holstein. In the centre of the Duchy, however, the Poles and Germans work together for the restoration of Polish nationality.

AUSTRIA.—A fresh army of 60,000 men is now in rapid march to Italy, with an enormous train of artillery. Depend upon it, every effort will be made to subdue the revolted cities. A fearful sacrifice of life must take place, whatever the final result may be. Vienna is perfectly quiet. Not a single bankruptcy has taken place.

ENGLAND.—*Chartist Preparations for the 10th.*—On Sunday evening the Chartist delegates returned to the national convention and the executive committee of the Chartist Association assembled at the Bell Inn, Old Bailey, to effect the arrangements for the monster procession to convey the people's petition for the charter to the house of commons. The chair was taken by Mr. M'Grath. Deputations from upwards of 100 trades' unions and trades' benefit societies were in attendance, who stated that from their returns 500,000 persons at least would join the procession. After considerable discussion it was decided that the different trades bearing their banners and insignia, should assemble on Kennington-common on Monday morning, the 10th inst., each individual carrying a baton for his personal protection and the preservation of the public peace (no interference on the part of the police to be allowed), and from thence proceed to the house of commons. The petition, which is nearly two hundred yards long, and weighing upwards of one cwt., being borne on the shoulders of six men, will be carried into the house and presented by Mr. Feargus O'Connor; the procession will then move through the metropolis to Highbury barn, where a banquet will be held. The election of delegates from the metropolis to the National Chartist Convention is appointed to take place this day on Clerkenwell-green and Kennington-common. The special constables are ordered to be in readiness. Police will be stationed near the meetings to prevent tumult.

Morning Chronicle.

IRELAND.—The *Times'* correspondent has the following:

Conservative Repealers.—There is just now in course of signature a "declaration" addressed to the Earl of Clarendon, which from the high respectability of the promoters, and the number of influential names already appended to it, must be regarded as another portentous sign of these eventful times. I am not at liberty to mention individually the gentlemen who have been instrumental in forwarding the movement, but it may be stated that it has the sanction of some of the leading men of the learned professions, and that a fellow of Trinity College, a conservative, is one of its warmest supporters.

The "Declaration" repudiates all sympathy with the anarchists, but speaks of the "growing desire for a return to our ancient constitution," arising out of the failure of imperial legislation, as instanced in the poor law, centralization, refusal of inquiry, &c., and adds the following prayer:

"We humbly beg to represent to your excellency our opinion that it would be expedient to treat the violent demonstrations which have lately taken place, rather as evidences of the prevailing desire for a change of policy, than as individual offences against the law; and pray your excellency to recommend to your government the speedy adoption of measures which may restore to her majesty's Irish subjects their old feelings of respect for the laws and of confidence in their rulers, by such a return to the ancient constitution of this realm, as will at least secure to the Irish people their former exclusive power of taxing themselves for their local purposes, and of regulating and administering their local affairs, through their sovereign, lords and commons, in an Irish parliament."

Repeal Conversions.—The *Drogheda Journal* states that several highly influential Protestant gentlemen of that town and neighborhood, hitherto anti-repealers, have recently declared themselves favorable to a repeal of the union. This same Drogheda paper contains the following paragraph:—"On Saturday last the unprecedented sum of £6,000 was withdrawn from the savings' bank of this town. The lower and middle orders must be aware of some threatened danger else they would not run on an institution which they considered heretofore so secure."—*Drogheda Journal*, quoted by the *Times*.

Another sign of the times.—Mr. Butt.—We have just learned, with much pleasure, that Mr. Butt, Q.C., advancing with the march of

the times and the progress of enlightened liberty, has determined to join the national movement. Mr. Butt will give his adhesion to the confederation.—*Cork Examiner.*

The aspect of affairs here is hourly becoming more menacing. Disaffection is spreading far and wide. A movement has commenced amongst the Roman Catholic clergy, in some parts of the county of Cork, which cannot fail to increase the popular sympathy on behalf of the defendants in the state prosecutions.—Correspondent of the *Morning Chronicle.*

On this subject we extract the following from the *Cork Examiner:*

The Catholic Clergy.—The Commencement of the revolution.—The following important communication, received this morning, is the commencement of a movement which we have long wished for, and earnestly advocated. The communication is so pregnant, and yet so pithy, that commentary would mar its effect.

"*The State Prosecutions, March* 28, 1848.—On this day, at a meeting of the clergy of the Mill-street deanery, held at the presbytery, Mill-street, a very liberal subscription was entered into for the defence of Mr. O'Brien and his co-patriots. Not an individual clergyman present who did not pledge himself to support them by every means in his power. It is only justice to add, that the feelings of their respective flocks are in perfect accordance with those of their priests."

The preparations of the government are now marked by a degree of energy and decision which show that they deem it necessary to be well prepared for any sudden emergency, as the surest means at once of intimidating the disaffected and maintaining tranquillity. I have already described the military arrangements—the very large reinforcements that have arrived, and the vast increase of barrack accommodation.

LITERARY NOTICES.

The Primacy of the Apostolic See Vindicated. By Francis Patrick, bishop of Philadelphia. Third edition. New York: Dunigan & Bro. Baltimore: J. Murphy. 8vo. pp. 527.

The valuable work of Dr. Kenrick on the primacy, has obtained a high reputation and a wide circulation, abundantly attested by the increased demand for it both in Europe and the United States. To supply this demand, it was necessary to publish a third edition, which the learned author has considerably improved, by a more methodical and perspicuous arrangement of the subject which he treats. The work "is now divided into three parts, the first of which regards the dogma of the supremacy of the bishop of Rome, in matters of faith and morals; the second contains the explanation of many historical facts, in which he appears clothed with secular attributions; and the third shows the influence which has been exercised over literature, science, art and civilization, by the succession of Roman pontiffs." The volume is handsomely printed, and altogether forms one of the most valuable works that can be introduced into a clerical or miscellaneous library.

The Saints and Servants of God. New York: E. Dunigan. London: F. Richardson & Son. 12mo.

We have received from Mr. Dunigan four volumes of this series, two of which comprise the life of St. Philip Neri, and the two others the lives of St. Thomas of Villanova, St. Francis Solano, St. Rose of Lima, Blessed Colomba of Rieti, and St. Juliana Falconieri. In these translations, made by Messrs. Faber and other recent converts in England, they display a most fervent and enlightened zeal for the true interests of religion: for nothing can be more conducive to the spread of truth, or to the establishment of its influence over the heart of those who already profess it, than the events recorded in the lives of the saints. The editing of these volumes has in general, been judiciously made, and the Christian reader cannot fail to be richly rewarded by their perusal. The typographical execution is beautiful.

A new method of teaching French Spelling and Reading. By Hippolyte Vannier. Revised and enlarged, by Gustave Chouquet.

First Lessons in learning French. By Gustave Chouquet.

The Guide to French Conversation. By J. L. Maberé. Revised and improved. Fourth edition.

Mrs. Barbauld's Lessons for children, translated into French. Second edition.

These are all publications of Roe Lockwood & Son, New York, and form an excellent collection of works for the student of the French language. For sale by J. Murphy, Baltimore.

A School Compendium of Natural and Experimental Philosophy, &c. By Richard Green Parker, A. M. A new edition, with additions and improvements. N. York: A. S. Barnes & Co. Baltimore: J. Murphy. 12mo. pp. 383.

In this compendium are embraced the elementary principles of mechanics, hydrostatics, hydraulics, and the other branches of natural philosophy. Besides its being adapted to the present state of science, and containing an unusual amount of information, the volume before us is enriched with engravings of the Boston school philosophical apparatus, and a description of the instruments: it contains also a representation and description of the locomotive and stationary steam engines, an account of the new sciences of electro-magnetism, magneto-electricity, &c.: it presents the most important principles of science in large type, while the deductions from these principles are contained in smaller letter. The copious list of questions at the bottom of each page, and at the end of the volume, contribute likewise to make it a valuable book for school purposes.

The Irish Improvisatrice, a legend of Ulster, a prize tale, by Mrs. Anna H. Dorsey, authoress of Blenheim Forest, &c. Second edition. Baltimore: Wm. Taylor.

The writer of this work is already favorably known to the readers of the Magazine as the authoress of several interesting sketches both in prose and poetry, which have appeared from time to time in its pages. The work whose title heads this article was originally written for the Boston Pilot, and received the prize awarded by that paper, for the best tale on a subject connected with Irish history. Mrs. Dorsey has selected for her subject, a most eventful country, at a most eventful epoch: *Ireland in* 1795. As might be supposed, its pages abound with incidents of the most thrilling character, told in a manner which certainly does not abstract from their interest. It performs a part which writings of this character too frequently fail in, viz. to instruct while it pleases.

New Works in press. Mr. Murphy is about to publish *A History of Maryland*, by James McSherry, Esq., of the Frederick Bar. This work will embrace a narrative of events in Maryland, from its settlement, in 1634, to the close of the year 1847, with an account of its first discovery, and the various explorations of the Chesapeake Bay anterior to its settlement, to which is added a copious appendix, containing the names of the officers of the old Maryland Line; the lords proprietary of the province, and the governors of Maryland, from its settlement to the present time, chronologically arranged; the senators of the state, in the senate of the United States; together with tables of the population of the counties, at each census, of the whole state, from its foundation; and a chronological table of the principal events in its history, for the use of students.

"In this work the author has endeavored to compress together, in a popular form, such events in the history of Maryland as would interest the general reader, and to give a simple narration of the settlement of the colony—its rise and progress—its troubles and revolutions—as well as the long periods of peace and serenity, which beautified its early days:—to picture the beginning, the progress, and the happy conclusion of the war of independence—the fortitude and valor of the sons of Maryland upon the field, and their wisdom in council. He has, therefore, dwelt upon those portions of the revolutionary battles, alone, in which they bore a conspicuous part. From the close of that war, and the adoption of the constitution of the United States,—mingling and identifying the most important portions of the history of the state, with that of the nation—he has only attempted to sketch out a few of the results, which have denoted its progress and prosperity, avoiding carefully, as unsuited to the object of his labors, the strifes and contentions of parties, however interesting a portion of its political history they may present."

The work will be printed in one handsome volume octavo, embellished with engravings. Though we have not seen the manuscript of the author, we anticipate from his well-known ability, a valuable accession to our historical literature.

Mr. Murphy has also in press, *The Flowers of Love and Memory*, being a collection of poems by Mrs. Anna H. Dorsey. We are pleased to see that Mrs. Dorsey's poetry will be given to the public. It will be acceptable to all who like to roam among the flowers of Parnassus.

Composed expressly for the U. States Catholic Magazine.

HARK! 'TIS THE BREEZE.

WORDS BY THOMAS MOORE.

MUSIC BY PROFESSOR DIELMAN.

Moderato.

VOCE. PIANO.

Hark! 'tis the breeze of twilight calling earth's weary children to repose, While round the couch of na - ture falling, Gently the night's soft curtains close. Soon o'er a world in sleep re - clin - ing, Numberless stars, through yon - der dark, Shall look like eyes of cherubs shining From out the veils that hid the ark.

p *dolce* *mf* *sinf.* *mf.*

Guard us, oh Thou who never sleepest,
Thou who in silence throned above,
Troughout all time, unwearied, keepest
Thy watch of glory, power, and love.

Grant that beneath thine eye, securely,
Our souls awhile from life withdrawn,
May, in their darkness, stilly, purely,
Like "sealed fountains," rest till dawn.